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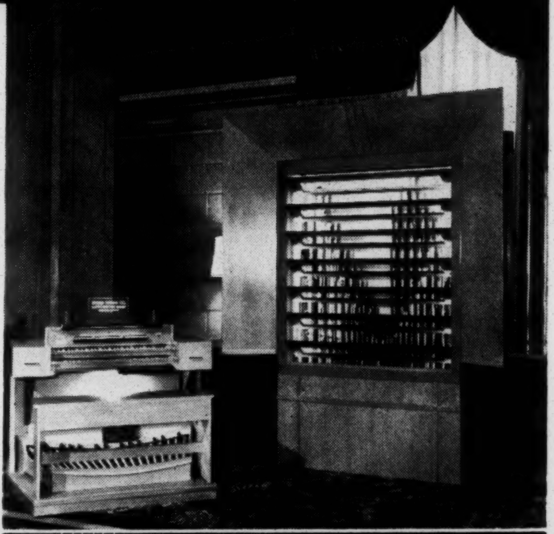

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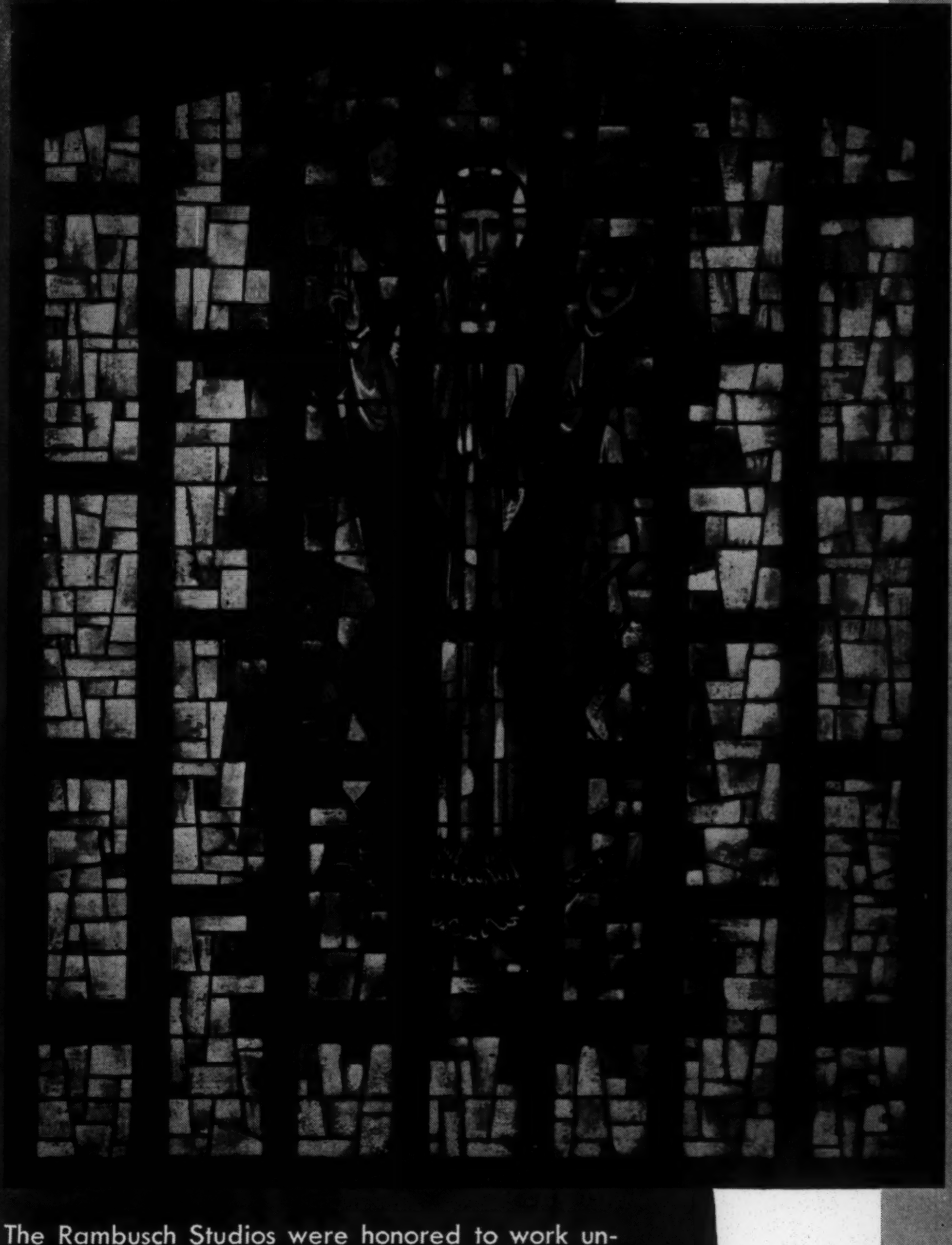

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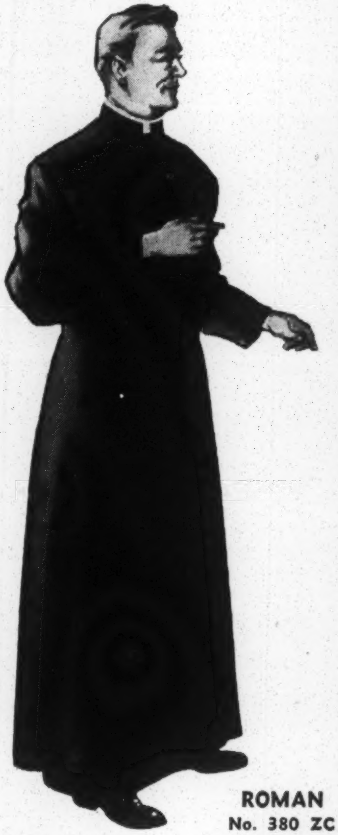

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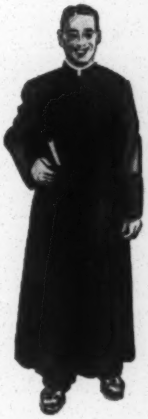

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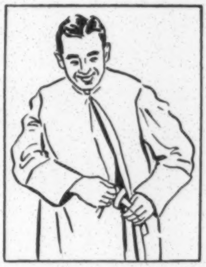

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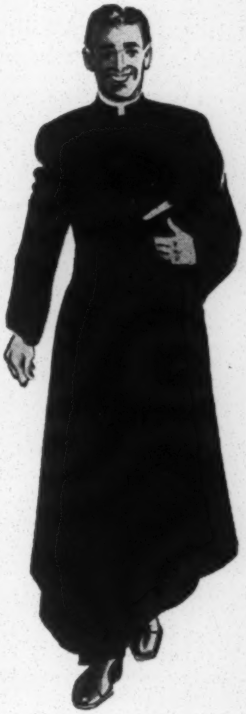

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MARY AND THE CHURCH

SOME REFLECTIONS ON THE PROGRAM OF THE MARIOLOGICO-MARIAN CONGRESS AT LOURDES

The proclamation of the Immaculate Conception inaugurated a new epoch of Mariology, an epoch in which, according to the words of Pius XII in *Fulgens Corona, "novo quodam ardore viguere studia, quibus fuere almae Dei Genetricis dignitas et sanctitudo in splendidiore luce positae."*[1] In the same way the definition of the Assumption opened the door to a new period in which learning and Marian piety, guided by the *magisterium* of the Church, will strive to enrich the crown of the Queen of heaven and earth with a new diadem which represents not merely Mary's personal privileges but also her social office and mission. Not without reason the first Mariological and eighth Marian Congress celebrated in the Eternal City on the eve of the proclamation of the dogma of the Assumption took *Alma Socia Christi Redemptoris* as the general theme of its discussions, contemplating the manifold mission which Mary exercises in the economy of salvation. In this congress, which revived the series of International Marian Congresses which had begun at Lyons in 1900 and was interrupted at Trier in 1912, and at the same time began a new series of strictly scientific Marian congresses, the thesis was sustained that Mary merited *de condigno* whatever Christ had merited for us. After various discourses and discussions a special Commission under the chairmanship of the late Father Bover, S.J., unanimously approved the following resolution:

> Cum personalia B. V. Mariae attributa praecipua: divina maternitas, perpetua virginitas, immaculata conceptio, corporalis assumptio, iam sint dogmatice definita, hoc est adhuc in fidelium votis, ut dogmatice quoque definiatur: B. V. Mariam Christo Servatori in operanda humana salute esse intime sociatam, ideoque veram existere in redemptionis opere cooperationem, itaque spiritualem esse hominum matrem, omnium gratiarum deprecatricem et administram, uno verbo universalem Dei hominumque mediatricem.[2]

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[1] Pope Pius XII, *Fulgens Corona, AAS,* 45 (1953), 578.

[2] Acta Congressus Mariologico-Mariani Romae anno sancto MCML celebrati, *Alma Socia Christi,* I (Romae, 1951), 298.

In order to realize this resolution as soon as possible and in a way to give general satisfaction, the International Marian Academy, which in 1954 organized the Second Mariological and Ninth Marian Congress in order to illustrate the great dogma of the Immaculate Conception under its personal and social aspects, in itself and in its relations with other dogmas and in the life of the truth of the Church, is now organizing the Third Mariological and Tenth Marian Congress, which will be held in Mary's city, Lourdes, from September 10th to 17th this year.

The following brief comments on the Mariological and Marian Congresses and their organization are intended to explain more fully their true meaning.

I

THE RELATIONSHIP BETWEEN MARY AND THE CHURCH EXAMINED BY HUNDREDS OF THEOLOGIANS FROM EVERY PART OF THE WORLD

There was a time in the history of the Church when optimism reigned in the Fioretti of Brother Francis, in the frescoes of Giotto, in the gothic cathedrals, in the mendicant Orders; when the jurists could compile works entitled *"Concordia discordantium canonum,"* when poets and statesmen dreamed of a "universal monarchy," theologians and philosophers sought to harmonize reason and faith. It was then that scholars and professors joined together freely to found the first universities of Europe which had their origin in that characteristic note of the medieval mind which was expressed in the axiom "Let us not divide; let us unite; *singuli ut singuli non possumus hoc facere."*[3]

This tendency to group togeher, the mentality which tends to exalt whatever is common and universal, is found everywhere before our eyes today. Without speaking of eastern and western blocs or of united Europe, it will be sufficient to mention the numerous congresses which meet to discuss every phase of life. It is therefore not to be wondered at if Mariology manifests the same tendency and if the foundation of various Commissions, Societies, Academies, provincial, regional and national, finally leads to their natural conclusion in the Mariological Congresses where, although the universal predominates, the individual, national and particular are nevertheless accorded the recognition that they deserve. The Third Mariological Congress, like the preceding, lays special emphasis on universality and Catholicity but at the same time welcomes various societies, commissions, national academies, etc., and gives them the opportunity of expressing themselves from its platform.

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[3] S. D'Irsay, *Histoire des universités francaises et étrangères,* I (Paris, 1933), 148.

In accordance with this principle the vast and rich theme of *Mary and the Church* was divided into twelve arguments right from the beginning and each of these was entrusted to a society or national academy for examination and study.[4] Within each section the presidents, authorities and members of the individual societies enjoy a vast degree of independence, not merely with regard to the use of their own language but also in the management of their sections. The subjects were distributed thus: Parallelism between Mary and the Church in General (Germany); Co-operation of the Church and Mary in our Redemption (Canada); Queenship of Mary (France); Mary, Mother of the Church, and her influence on the Mystical Body (Spain); Relationship of Mary to the hierarchical and spiritual priesthood (Latin America); Mary and the propagation and consolidation of the Church (eighteen nations of the Suffering Church); Mary and the apostolate of the Church (United States); Marian Apparitions (Portugal); the cult of Mary in the Sacred Liturgy (Flanders and Holland); Mary and the Unity of the Church (Walloon Belgium); Mary and Art (Italy). These sections were directed by national Mariological academies or Universities. Two others, of an international character, were added, namely Mary and the Eucharist (International Committee for Eucharistic Congresses) and Miracles and the Cures at Lourdes (Medical Bureau at Lourdes). In order not to turn each section into a separate congress, everybody will attend the general sessions in the mornings where Mary's place in the Church and her Office will be studied. For this purpose the following themes have been proposed for study: the Unity of Christ and the Church; the Transcendence of Mary and her Relations with the Holy Trinity; the relation of the Blessed Virgin to the Redemption of Christ, considering Mary and all the faithful and contemplating her Fiat at the Incarnation and on Calvary; the sharing of the priesthood of Christ by Mary and all the faithful; the Queenship of Mary; her part in the defense of the Church; and the nature of the distribution of all graces.

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[4] *Nuntia Periodica de Congressu Mariologico-Mariano in civitate Lourdes diebus 10-17 sept. 1958 celebrando.* Nn. 1-3 (Romae, 1958).

It is plain that the central theme will be the co-operation of the Blessed Virgin in the economy of salvation. We hope in the first place to illustrate and put in a better light the results which have already been achieved in this century and which brought their fruit in the petitions for the definition of the Mediatorship of Mary and in the concession by Pope Benedict XV of the Feast of the Blessed Virgin, Distributor of all Graces. But at the same time there is a point on which the theologians are far from being unanimous, namely the nature of the co-operation of Mary in the objective Redemption and the place which she occupies in the Church. All theologians today are more or less agreed that we cannot give a correct explanation of the encyclicals and other pronouncements of the Supreme Pontiffs unless we admit direct and immediate co-operation of Mary in objective Redemption; but when we come to explain the nature of this co-operation, we find that many deny any efficacy or efficiency of the Mother in the acquisition of the graces by which we were redeemed. Mary is described as a personification of the Church, as a representative of mankind, as one who passively receives and distributes the fruits acquired solely by her Son, or as one who at the foot of the Cross unites herself in the name of the whole Church and unites us mystically to the act of Redemption. Many would go no further than this. This tendency, exaggerating the identity between Mary and the Church and therefore practically reducing the redeeming work of the Alma Socia Christi Redemptoris to that of the Church and denying all effective causality of Mary in the strictly redemptive activity of Christ, gives its own answer to the question as to what place Mary occupies in the Mystical Body which is the Church. The fundamental principle of Mariology is sought in the complete identity of Mary and the Church, declaring withal that the Mother of God is the perfect realization of the Church.

As opposed to this ecclesiological concept of Mariology, others put forward a Christological concept based upon the hypostatic union. Mary with Christ, they say, constitutes an order apart, the order of the hypostatic union. Predestined from all eternity *"uno eodemque decreto,"* she is higher in the order of grace than all the members of the Church and is the first member of the Church in the order of time. Co-operating with Christ in the acquiring of grace, distinct and separate from all the other members of the Church on account of her qualities and singular privileges, intervening in the foundation and later in the propagation and consolidation of the Church, Mary shows closer analogies with Christ than with the Church and therefore her place is between the Head and the Mystical Body, *"inter Christum et Ecclesiam,"* nearer to the Head, Christ, than to the members of the body of the Mystical Christ.

We cannot expect this problem to be solved by unanimous agreement. Such unity of views in a question which is so important and at the same time so obscure and which concerns the fundamental dogma of our redemption would be almost utopian. But if the problem is presented clearly and in unequivocal terms for the first time in an international assembly of Mariologists, we can at least hope that the reasons for and against will be fully presented, and that it will appear which opinion is supported by the majority of the devoted sons of Mary, united in the very heart of the Mother of all, in the City of Mary, under her very eyes, mindful always that among Mariologists there are no enemies but only collaborators.

The outcome of the Congress cannot but have some repercussions on the definibility of the mediation of Mary, *"alma socia"* of Christ, in the acquiring and distribution of graces, all the more so if the feast of the Mediation of all graces by Mary, originally granted by Benedict XV to those who requested it, is extended during this Marion year to the whole Church. If this were so, there would be grounds for hoping that the definition of the four dogmas that concern Mary's personal privileges may be followed by the definition of another which in a special way concerns her social mission. What a consolation this would be for all those who, in the present conditions of pessimism, place all their hope in her who was set up by her divine Son to defend and guard His kingdom on earth.

II

THE TRIUMPH OF THE CHURCH, THE KINGDOM OF GOD, THE AIM OF THE TENTH INTERNATIONAL MARIAN CONGRESS

The Catholic faith shows us that, in the designs of God, Mary was great in her preparation, greater still in her co-operation with Christ in objective Redemption and then in the foundation, propagation and conservation of the Church. Everyone knows that in every century, and particularly in times of distress and special difficulty, the Church teaching and the Church taught have always looked upon and greeted Mary as their patroness, their helper, liberator, destroyer of all the heresies, victor in all the battles of God. Now this constant persuasion of the Church in the universal and social mission of Mary in addition to her individual mission was never emphasized so frequently and so insistently by the Supreme Pontiffs as it has been from the time of Pius IX until our own times. It suffices to glance at the two dogmatic Bulls *Ineffabilis Deus* and *Munificentissimus Deus,* which are a synthesis of the fruits of all the study and piety of preceding centuries, to see that they bring into special relief the *social* mediation of Mary as it was manifested in the victorious struggle against the heresies, in the defense of the Christian people against the assaults of hell, and in the special protection of the Vicar of Christ. In those Bulls she is called the "most valiant defense" of the Church, "destroyer of heresies," "surest refuge and most powerful assistance of Christians, caring for the whole human race," she who "fulfils most lovingly the part of mother toward those who were redeemed by the blood of Christ."[5]

After the solemn formula of the dogmatic definition, Pius IX describes in the following words the close bond which unites the titles of Immaculate and Helper of the Church, Help of Christians:

> Certissima vero spe et omni prorsus fiducia nitimur fore, ut ipsa beatissima Virgo, quae tota pulchra et Immaculata venenosum crudelissimi serpentis caput contrivit, et salutem attulit mundo, quaque Prophetarum, Apostolorum praeconium, et honor martyrum omniumque Sanctorum laetitia et corona, quaque tutissimum cunctorum periclitantium perfugium, et *fidissima auxiliatrix,* ac totius terrarum orbis potentissima apud unigenitum Filium suum *mediatrix* et *consolatrix* ac praeclarissimum Ecclesiae sanctae *decus et ornamentum, firmissimumque praesidium, cunctas semper interemit haereses,* et fideles populos gentesque a maximis omnis generis calamitatibus eripuit, ac Nos ipsos a tot ingruentibus periculis liberavit, velit validissimo suo patrocinio efficere, ut sancta Mater Catholica Ecclesia, cunctis amotis difficultatibus cunctisque profligatis erroribus ubicumque gentium ubicumque

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[5] Pope Pius IX, *Ineffabilis Deus,* in *Pii IX Acta,* I, 617; Pope Pius XII, *Munificentissimus Deus, AAS,* 42 (1950), 753.

> locorum quotidie magis vigeat, floreat ac regnet a mari usque ad mare et a flumine usque ad terminos orbis terrarum, omnique pace, tranquillitate ac libertate fruatur ut rei veniam, aegri medelam, pusilli corde robur, afflicti consolationem, periclitantes adiutorium obtineant, et omnes errantes discussa mentis caligine ad veritatis ac iustitiae semitam redeant ac fiat unum ovile et unus pastor.[6]

Pointing out the chaotic conditions which reigned in Church and State in the last century, some writers emphasized that the Catholic revival in various countries began after the definition, so that there would seem to be a causal connection between the proclamation of the dogma of the Immaculate Conception and the proclamation of the dogma of Papal Infallibility. The same period saw many wonderful Catholic manifestations which they delight to enumerate, beginning with the first International Eucharistic Congress at Lille (1881) and the first International Marian Congress at Lyons (1900), the canonization of numerous saints and the foundation of new religious institutes, the introduction of the Feast of the Sacred Heart, and many other indications of a new and vigorous Catholic life. They point out also that the dogma of the Immaculate Conception was so dear to the Blessed Virgin herself that within four years she confirmed it with her own words, "I am the Immaculate Conception." Lourdes is described as the triumph of the supernatural order, the triumph of the Church, a witness and at the same time a cause of the Catholic revival. Among the authors who wrote in this manner it suffices to recall the two large volumes of Dubosc de Pesquidoux entitled *"L'Immaculée Conception et la Renaissance catholique."* In the first volume the author devotes more than 550 pages to *"La Renaissance catholique en France"* and in the other volume he treats *"Dans les pays catholiques hors de France."*

In the famous encyclical *Ad diem illum* celebrating the fiftieth anniversary of the dogmatic definition of the Immaculate Conception, Saint Pius X writes:

> Vix fere Pius Mariam ab origine labis nesciam fide catholica credendam indixerat, cum in oppido Lourdes mira ab ipsa Virgine ostensa fieri coepta: exinde molitione ingenti et opere magnifico Deiparae Immaculatae excitatae aedes, ad quas, quae quotidie, divina exorante

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[6] Pope Pius IX, *Ineffabilis Deus,* 1. c.

matre, patrantur prodigia, illustria sunt argumenta ad praesentium hominum incredibilitatem profligandam.[7]

The same Pontiff, recalling other providential results which Pius IX had hoped for and which had accrued during the intervening fifty years, noted that the Immaculate Conception was an effective antidote against Rationalism and Materialism:

> Et revera quaenam osores fidei initia ponunt tantos quoqueversus errores spargendi, quibus apud multos fides ipsa nutat? Negant nimirum hominem peccato lapsum suoque de gradu aliquando deiectum . . . His autem positis pronum est intelligere nullum amplius Christo esse locum neque Ecclesiae neque gratiae . . . Atqui credant gentes et profiteantur Mariam Virginam, primo suae conceptionis momento, omni labe fuisse immunem: iam etiam originalem noxam hominum reparationem per Christum, Evangelium, Ecclesiam . . . admittant necesse est.[8]

Then the whole world became involved in the two World Wars. In spite of the prodigious social protection lavished on the human race by Mary after 1854, decade after decade saw the ever increasing apostasy of the masses; the cruelty of the satanic revolution which broke loose in the eighteenth century seemed to triumph everywhere in the name of the social question and the proletariat. And Pius XII, who had so often spoken of Mary as destroyer of heresies and victor in all the battles of God, consecrated the human race to the Immaculate Heart of Mary with special mention of Russia and then proclaimed the dogma of the Assumption, presenting Mary as the remedy for all the ills which assail the Church and the world. When he proclaimed that the Mother of all Christians was taken up body and soul into heaven, the Supreme Pontiff wished to raise mankind from the depths in which it was engulfed and to re-kindle men's faith in the resurrection of the body and in eternal life:

> Nos, qui Pontificatum Nostrum peculiari Sanctissimae Virginis patrocinio concredimus ad quam quidem in tot tristissimarum rerum vicibus confugimus . . . eiusque praesidium validissimum iterum atque iterum experti sumus, fore omnino confidimus ut sollemnis haec Assumptionis pronuntiatio ac definitio haud parum ad humanae consortionis profectum conferat, cum in Sanctissimae Trinitatis gloriam

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[7] St. Pius X, *Ad Diem Illum*, in *Pii X Acta*, I (Romae, 1905), 149.

[8] *Ibid.*, 159.

vertat, ut Deipara Virgo singularibus devincitur vinculis. Futurum enim sperandum est ut christifideles omnes ad impensiorem erga caelestem Matrem pietatem excitentur: utque eorum omnium animi, qui christiano gloriantur nomine, ad desiderium moveantur Mystici J. C. Corporis participandae unitatis, suique erga illam augendi amoris, quae in omnia eiusdem augusti Corporis membra maternum gerit animum. Itemque sperandum est . . . ut dum "materialismi" commenta et quae inde oritur morum corruptio, virtutis lumina submergere minantur, hominumque, excitatis dimicationibus, perdere vitas, praeclarissimo hoc modo ante omnium oculos plena in luce ponatur ad quam excelsam metam animus corpusque nostrum destinentur; ut denique fides corporeae Assumptionis Mariae in Caelum nostrae etiam resurrectionis fidem firmiorem efficiat, actuosiorem reddat.[9]

From the moment when dialectic materialism announced new attacks which were to lead it on to victory the Holy Father's trust in Mary increased in proportion. He turned his eyes towards the nations under the Communist yoke, the Silent Church. In 1952 he addressed a letter to the peoples of Russia and consecrated them to the Immaculate Heart of Mary. He proclaimed the Feast of the Queenship of Mary. In the Encyclical Letter *Orientales Ecclesiae* in 1953 he declared that the faith and the collective martyrdom of the nations behind the iron curtain "is without doubt a guarantee of certain victory in the future."[10] And in the Apostolic Letter *Dum maerenti animo* of July 29, 1956, directed to the three imprisoned Cardinals and all the bishops, priests and faithful who were suffering persecution in Europe, the Pontiff compares the present position of those peoples with the Islamic invasions of previous centuries and renews his hope in the victory which will come "with the help of God." "Persecution and martyrdom," says the Supreme Pontiff, "will bring to the Church new triumphs which will be written in letters of gold."[11]

Writings of all kinds today assert with confidence that the means which brought victory to the Christians in Lepanto and Vienna and on so many other occasions against the invasion of Islam will bring new victories against dialectic materialism which is appropriately compared with the Moslem threat in centuries gone by. This activity of the Supreme Pontiffs and their devotion and hope in the Blessed Virgin are connected with the Marian appearances which are a special characteristic of the Catholicism of this century. This series of appearances began in the capital of France in 1830, and among them a very special place is held by the appearances at Lourdes about which the Popes have spoken and continue to speak even in encyclical letters. These appearances of the last century are followed now by new ones, with new promises, such as "Russia will be converted," and "My Immaculate Heart will triumph in the end."

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[9] Pope Pius XII, *Munificentissimus Deus,* 1. c., 769 f.

[10] Pope Pius XII, *Orientales Ecclesiae, AAS,* 45 (1953), 8.

[11] Pope Pius XII, *Dum Maerenti Animo, AAS,* 48 (1956), 552.

Since therefore the Supreme Pontiffs in this century of persecutions and sufferings never cease to proclaim their confidence in the Blessed Virgin as victor in all the battles of God, since millions of Christians and Catholics in the most intensely Marian nations are suffering under the yoke of dialectical materialism, since the hope of victory in Mary's name is linked with the messages of the Marian appearances, it would appear natural and obvious that a scientific and practical Marian Congress on the first centenary of the Lourdes appearances should not confine itself to abstract contemplation of the relations between Mary and the Church, but should come down to practical considerations and give concrete illustrations of what speculative reason teaches us about Mary's function in guarding, defending and preserving true faith in the Church.

If this congress is to achieve its purpose as the climax of the centenary, it must be truly international and Catholic. In order that every language may be heard and all the nations may take an effective part, it has been arranged that in the afternoons of September 15 and 16 there will be sessions in various languages dealing with the theme *Ut adveniat regnum Christi adveniat regnum Mariae.* The Mariological Congress will be addressed by professors of theology, but in the Marian Congress the pastors of souls and the ecclesiastical and civil authorities of the various countries will speak to their people. The Holy Father's Legate *a latere,* His Eminence Cardinal Tisserant, Dean of the Sacred College of Cardinals, who will arrive in Lourdes on September 13 to close the Mariological Congress and inaugurate the Marian Congress, will be accompanied by an impressive number of Cardinals, Archbishops and Bishops such as we find taking part in the international Eucharistic Congresses of recent times. For this reason the Mayor of Lourdes and the association of hoteliers of Lourdes, at the suggestion of the ecclesiastical authorities, have placed at the disposal of the organizers of the Congress as many as one-hundred-and-sixty apartments for the use, free of charge from the 14th to the evening of the 17th of September, of the Cardinals, Archbishops and Bishops, and we are confident that even this accommodation will be insufficient to house the large number of dignitaries who will be coming there to pay homage to the Mother, Patron and Protector of the Church.

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THE RELIGIOUS PRIEST AND HIS VOW OF POVERTY

I

In the clerical life of America today the diocesan priest and his religious counterpart have, through their common priesthood, much in common, much that makes them brother-priests in more than the casual acceptance of the word: their dedication to the works of the Lord, their common celibacy, their mutual interests in the welfare of the Church they love and serve, their zeal for the souls gathered together in the Mystical Body of Christ. Yet, at the same time, their lives are very different: the religious has his vows, his community life, his observance of a Rule that makes his pattern of life so different from that of his diocesan brother who is, on the contrary, incardinated to one particular diocese, who lives in complete dependence on his Local Ordinary, and who is dedicated to the more external ministry of the Word in the every-day world.

But difference does not mean separation. Working as they do as co-operators rather than rivals or competitors in the service of the Church, their separate lives impinge, one on the other, in many ways, and so close is their contact in their common ministry that there should exist a mutual sympathy one for the other—a sympathy that grows more and more as each comes to understand the life and problems of the other.

The great distinguishing mark that separates them is, of course, the vows that the religious priest professes: vows to which he has bound himself long before he felt the imposition of the hands of the bishop. He may, like his opposite number in the diocesan clergy, live in a parish rectory or teach in a diocesan high school—rather than dwell behind the cloistered walls of a monastery—yet between these two groups the vows and the Rule draw a line of demarcation that is a source of wonder and even of mystery to priests who are not, in the technical sense of the word, "religious." The purpose, then, of these three articles is to bring about a closer understanding of these vows—or rather of *one* of these vows—an understanding that cannot but bring together in bonds of common understanding the two great corps of ambassadors laboring towards a common goal in the sacred priesthood.

The one vow that will occupy our attention in these articles will be the vow, and the practice, of poverty; the other two are quite clear to all. The religious vow of obedience finds its parallel, *mutatis mutandis,* in the promises and obligations of obedience of the diocesan priest to his bishop; the vow of chastity, too, has so much in common with the chastity demanded of a diocesan priest that the differences between them do not really invade the practical sphere of life.

In the mind of many diocesan priests—to say nothing of the laity—the vow of poverty conjures up visions of a rotund friar in brown robes and sandaled feet begging at a roadside, or of the same friar riding his sagging mule over some medieval road with a gay snatch of Gregorian chant on his lips, or again of a community of such holy gentlemen assembled in a chill, bare refectory in the pale light of dawn to partake sparingly of lentil soup and black bread. They somehow can't picture young Father X, who comes in his well pressed suit and Stetson hat every Sunday for the late Masses, as having any lineal connection with such medieval wood-carvings. They look upon such a vow as a vestige of an earlier form of life, an anachronism that has survived somehow but without having any use or function in modern life.

But the fact is that the vow of poverty professed today is the same vow as that taken by religious in the dim and distant past, that the American religious priest of today has the same fundamental obligations toward it and must practice it as scrupulously as did his religious forebears in the ages of Faith, when its practice was, if anything, less complicated than it is today.

The vow of poverty is so little understood in our time for several reasons. First of all, the legislation on poverty, sparse though it be, instead of being treated as a complete subject in itself, is distributed over four separate parts of Book II of the Code; *De novitiorum institutione, De professione religiosa, De ratione studiorum,* and *De obligationibus religiosorum,* and only a few attempts have been made by canonists to present these points as one related whole. Secondly, the law on poverty is expressed in a language that is terse and incisive even by legal standards; as a result, so many gaps have to be filled in by the commentators that a study of the matter is particularly uninviting for anyone not directly concerned—and this may help to explain why this part of the Code is omitted or glossed over in the canon law classes in the diocesan seminaries. Finally, the complex and active life that a religious priest in America must lead today calls for a rational adaptation of the monastic ideal of poverty to the necessities of the day—the monk on his mule with only a relic of St. Giles in his pocket would cut a sorry figure hurrying across town to say the 8 o'clock Mass at St. Michael's and get back to his 9:15 chemistry class. The law in its bare essentials is one thing, and the application of that law to the requirements of modern life is another—such was *always* the case, even when Friar Tuck rode off to Canterbury—and I think that an explanation of the vow will help many to see that in the streamlined life of twentieth-century America the ideal of poverty is kept alive and practiced as scrupulously as in the days of Benedict and Basil and Francis. Abuses may be found, no doubt, just as abuses may always be found in any branch of the clergy or laity, but a good understanding of poverty will show that our religious today are in fact living up to this ideal in an exemplary fashion, and often at a price higher than that paid by the penniless monks of another day.

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There are three important points to keep in mind in all that follows: to ignore anyone of these will make any discussion of the vow of poverty a sadly confused subject.

a) There is the *law* of poverty and the *spirit* of poverty, and the present article is confined to the law only. The spirit of fervor and sacrifice that a religious brings to the practice of his vow adds all the richness of virtue to a legal concept, but beautiful as such a treatment of the ascetical aspect of poverty might be, it is beyond the scope of this article.

b) The title found above limits the scope of this article to priests alone; actually, the laws quoted can and must be applied equally to all religious: brothers, scholastics, nuns and sisters. However, I shall emphasize the application of those laws with the religious *priest* in mind especially, because in general priests are more caught up in the toils of a money-conscious society than other religious, and from the very nature of their duties they are more often involved in situations where a fine interpretation of the vow is most essential.

c) Whether the vow of poverty is temporary or perpetual is of slight importance to the matter at hand, but the distinction between *solemn* and *simple* vow in much that follows is of the greatest importance. Generally speaking, solemn vows are taken in religious Orders, while members of a Congregation profess only simple vows. Where poverty is concerned the two types of vow have very much in common and some very distinct differences—the chief difference being that solemn vows render a religious incapable of ownership, whereas the simple vow permits the religious to retain the *radical* ownership of his goods. For the sake of clarity the main body of the article will deal with religious in *simple* vows, and then the concluding section will point out where the solemn vow of poverty departs from the rules laid down for religious in the Congregations. To treat of both types of vows together would be to invite further perplexity.

THE RELIGIOUS AND HIS PATRIMONY

Without a clear understanding of the part the patrimony plays in the legislation on poverty much that follows will be meaningless. It matters not that many, or even most, religious actually have no patrimony; what is important is that by the simple vow of poverty *they are able to have one,* and so we have the paradoxical fact that the practice of the simple vow of poverty is continually guided by the possession of this patrimony, however non-existent it may be in actual fact.

The religious Orders of early Christianity demanded of their members, and still demand, a complete renunciation of their worldly possessions, and hence among such Orders there neither was nor is any question of a personal patrimony for solemnly professed members. But with the rise of the tertiaries and the subsequent growth of religious Congregations from the seventeenth century on, the simple vow of poverty allowed a person to retain some ownership of goods, and this legislation is embodied in our Code in two different canons. Canon 580, n. 1, establishes the fundamental principle that a religious in simple vows retains the *radical ownership* of whatever goods he possessed prior to his profession of vows, and that he retains, moreover, the capacity of acquiring additional goods. In canon 569, however, he is forbidden the use or administration of these goods. Hence if a person enters the novitiate of a Congregation and actually does own some wealth, which is called his patrimony, he must, while still a novice, appoint an administrator for that wealth and indicate who is to have the use of his goods and who is to enjoy the revenues that might accrue from them.

It may be that a person owns some stock or bonds, or has some real estate, or money in the bank—or even some non-productive wealth such as jewelry, objects of art, etc. He must draw up a legal document appointing a relative or friend, or, better still, a banker or lawyer, to look after his investments and other possessions. If usable property is in question, he must indicate who is to have the use of such property he leaves behind him. Then, finally, he is to determine who is to have the "usufruct" of his property: who is to get the interest or dividends or rentals from such property. He may decide that his family or a friend shall benefit in this way, or he may turn these "fruits" over to his Congregation, or he may even decide that whatever revenues there are shall be added to his capital wealth (to his patrimony), and in this latter case the revenue will be taken care of by the administrator of his estate.

It is obvious, of course, that very few persons enter the religious life with any considerable patrimony in their possession. Most postulants enter religion possessed only of high hopes and high ideals and a few dollars to take care of the trip to the novitiate. For such there is no necessity of going through all the formalities here described.[1] But later on a religious might acquire ownership of property through one of two ways: by inheritance or by donation, and then, in spite of the vow of poverty already taken, the religious must make the same disposition of administration, use and usufruct of this new patrimony as did the novice in the case above, unless before his profession he had already taken care of this formality to cover any future possessions.

These dispositions which the law demands are not to be made for any specific and limited period of time, but for all the length of his religious life, and they can be changed only with the consent of the Superior General of his Institute or of the Holy See.[2]

[1] These formalities should not be confused with the *will* (last testament) which the same c. 569 prescribes for *all* novices in religious Congregations.

[2] Depending on which of the conflicting interpretations one applies to c. 580, n. 3. Cf. Beste, *Introductio in Codicem* (Collegeville, Minn., 1944), under c. 580; Larraona, in *Commentarium pro Religiosis (CpR)*, II (1921), pp. 41 f.; Schaefer, *De Religiosis ad Normam Codicis Iuris Canonici* (Romae, 1947), n. 976.

It is important to note that the law prescribes that the property, or wealth, owned by the religious is to be cared for by an administrator, and that only the *use* and *revenues* of the property are to be disposed of. The law does not command that the religious give his possessions away—the very opposite is true: he is *forbidden* to give such possessions away during his entire time in religious vows, which for most religious, of course, means their entire life-time. The donation of any considerable portion of one's patrimony would be, for a novice, an invalid act (c. 568), and for a professed religious it would be illicit (c. 583). The only way a religious may give his patrimony away is by testament, that is, after his death.[3]

The only exception to the above is in regard to *small* donations from one's patrimonial goods: the authors concede that such may be given to charitable or pious purposes, but never to be spent by the religious for himself.

These rules regarding the preservation of a religious' patrimony are made for a very wise purpose: the Church wants a religious in simple vows to feel that if, for any reason, he should leave his Institute, he will have his former wealth intact to support him once he returns to the world. It doesn't want him to feel that he has burned his bridges behind him.

On the other hand, the law regarding the choosing of an administrator and the disposal of the use and revenues of his goods has a two-fold purpose. First of all, it frees a man from the normal cares and worries that wealth entails, and secondly, it makes all religious equally poor in fact as well as in theory. Were such a law not in the Code, a religious house would present strange contrasts: some of the fathers would be found watching the ticker tape in the recreation hall, while others sat around clipping their coupons; a dip in the market would set the morning meditation a week behind, and the *Wall Street Journal* would alienate the affections of many avid readers of the *Ecclesiastical Review.* All this might be a triumph for rugged individualism, but it would hardly foster the spirit of apostolic poverty.

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[3] This prohibition binds even in the case of a religious who wants to dispose of a notable part of his goods in favor of his Institute: cf. Reply of the Pontifical Commission for the Interpretation of the Code, May 15, 1936, *AAS,* 28 (1936), 210; cf. also Larraona, *CpR,* XVII (1936), pp. 341 f.

Canon 569, therefore, is the great leveller of the rich and the poor among the brethren. In the same religious house there may be many men who never owned a single share of stock or a single bit of real estate or wealth of any kind, and at the same time there may be men who come from wealthy families and who possess wealth in their own name—but all these men are *in effect* equally poor and unencumbered with the goods of this world. The only difference is that the "wealthy" religious will have that wealth to fall back on when and if they should ever leave the religious life. But as long as they are religious their wealth is but a remote fact that should not affect their daily lives in any way. If the rich uncle of a religious dies and leaves him a block of General Motors stock or a few thousand dollars in cash, he simply disposes of the administration of this patrimony and indicates by a simple document who is to enjoy the dividends or interest from this windfall, and beyond that he is just as penniless and poor in effect as though the windfall had never occurred. He is in practice still as poor as his confreres who never even came close to such wordly riches.

The church is so insistent on this distinction between ownership and use of personal possessions that when it was asked, shortly after the promulgation of the Code in 1918, what should be done with minor personal articles that a religious owned before entering religion and which he wanted to bring with him—such as a watch, or clothing, or some other personal goods—the Sacred Congregation of Religious replied in a private response that he should either dispose of these along with his other patrimonial goods, according to c. 569, or else he should be presumed to have turned them over to his Congregation on his entry into religion.[4] Thus *nothing that a religious uses is his own;* everything in his personal use belongs to his Institute and must be surrendered to that Institute when and if the superior so commands.

And so, to sum it all up, from the day of his profession until the day he either dies or leaves religion, either (a) the religious owns nothing and lives solely on the goods of the community; or (b) he owns some worldly goods but never touches them, never draws on them, never lets them affect his personal life—and he, too, lives on the goods of the community. There are no rich or poor religious—

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[4] Cf. Fanfani, *De Iure Religiosorum* (Rovigo, 1949), n. 224, Dubium VI.

they are all equally poor in practice and by law. If such is not the case, then the practice of poverty and the common life are but a farce and the vow of poverty is but an empty formula.

THE GOODS THAT COME TO A RELIGIOUS AFTER HIS PROFESSION

We have seen that c. 580 establishes the right of a simply professed to acquire personal wealth even after his profession. It is important to determine here exactly how he can do this, and hence we must make a careful distinction between the goods he acquires for himself and those he acquires for his Institute. These points are covered by one very brief canon of the Code, a canon, however, which has been amply explained by the commentators and which should be studied very carefully in any discussion of the vow of poverty: *Quidquid autem industria sua vel intuitu religionis acquirit, religioni acquirit.* (C. 580, n. 2.)

(1) *Industria sua.* This phrase is commonly and correctly translated as "by reason of one's industry or personal activity," and it is uniformly interpreted by canonists to include the money or other goods paid a religious for manual labor, exercise of the sacred ministry, teaching, exercise of any art or profession, royalty or fees paid for books or magazine articles and so on. In brief, any fruits of mental or physical activity, or any donation that is in any way remunerative of such activity—all these become the property of the religious' Institute, not of the religious personally.

Some doubt arose on this point after the first World War in connection with money obtained through military service. Hence in 1922 the Sacred Congregation of Religious issued a series of replies in which it stated that the canon quoted above applied even to religious who serve in any capacity in the armed forces of their country; that any salary, pension, terminal pay or bonus of any kind which they might acquire from this service becomes the property of their Institute, if they were bound by the vows of religion when such service was rendered.[5]

The terms of c. 580, according to the common interpretation, are all-embracing. Once a person is professed he can never *earn* anything for himself in any way whatsoever. He is part of his Institute, and any pay, therefore, that he acquires is owed in strict justice to that

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[5] *AAS,* 14 (1922), 196 f.; cf. Goyeneche, *CpR,* IV (1923), 34 f.

Institute—this is the understanding of the bilateral contract he made with his Institute on profession day.

And so the idea of a religious working regularly, let us say, at teaching, or in mission work, and then having a private job on the side, on his own time and for his own personal profit, is an impossibility. The religious can no longer speak of *his own time*—his talents and his efforts, insofar as they are productive of wealth, belong to his Institute. One hears, sometimes, of a religious doing extra work in order to buy something for himself—with the permission of his Superior, of course—but such a case must be understood in the sense that the Institute acquires the right to that extra income, and then for a good and legitimate reason it gives the religious in question the permission to spend it for a specified purpose.

But there is no such thing as a religious taking a part-time job on his own time, to earn money for himself, because he is incapable of earning for himself; he has no time of his own; and the Church does not recognize the existence of *part-time religious.*

(2) The second way a religious acquires money for his Institute is expressed in the phrase *intuitu religionis.* The phrase is difficult to translate into English but the idea is clear enough. It simply means that whatever is given to a religious on behalf of his Institute, or because he is a religious, belongs to his Institute. There are two ways, therefore, in which donations may be made to an individual religious in this fashion:

(a) The gift, whether it be money or some other material thing, is acquired by the Institute if the Institute itself or religion in general was the *motivating cause* of the gift. Thus money may be given to the religious because of the veneration the donor has for the religious state or for the dedicated state of the religious person, or because the donor wants to give alms or perform an act of charity, and the religious represents a good opportunity to do this.

(b) Again, the money may be given to the religious but the Institute is the *final cause* of the gift. For example, it may be given to help some specific or general aim of the Institute, such as education, care of the sick, or mission work, or simply to aid a religious house in general. We may say in general that gifts are given *intuitu religionis* under this heading, or even under the heading above, whenever the donor makes a gift with some religious or charitable purpose in mind, or when it is *occasioned* by religion. The idea will be clearer when, in the following section, it is shown when and how gifts are sometimes given *intuitu personae.*

(to be continued)

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for July, 1908, contributed by Fr. W. Turner of *The Catholic University of America,* is entitled "The First Alphabetical Encyclopedia." It is an interesting description of a general encyclopedia written by Salamo, Bishop of Constance in the ninth century. It must have attained widespread and lengthy popularity, since it was one of the first books printed in the fifteenth century. It treats of theology, philosophy, history, geography and the physical sciences as they were understood a thousand years ago. . . . Fr. David Barry, of Ireland, under the heading "Compromise in Moral Theology," analyzes the so-called "principle of the double effect," so widely used by moralists in solving ethical problems. The author believes that we should reduce the conditions required for the use of this principle to two, ordinarily given as the third and fourth—that the good effect be not produced through the bad effect and that there be sufficient reason for permitting the bad effect. . . . Fr. J. McNicholas, O.P., writes on "Difficulties in the New Marriage Legislation." The legislation in question is that which was contained in the "Ne Temere," which began to bind on April 19, 1908. The author discusses such questions as the form required for the marriage of Oriental Christians, the jurisdiction of military chaplains to assist at marriages, etc. . . . Mr. H. P. Russell, of England, writes on "The Paschal Controversy," which was so disturbing a factor in the English and Irish churches in the seventh century. . . . Fr. P. J. Sloan, of Syracuse, N. Y., offers some practical suggestions regarding the teaching of catechism. . . . Fr. J. Selinger, of Jefferson City, writing on "Change of Teaching in our Seminaries," points out that the condemnation of Modernism by Pope Pius X has been a reminder to some seminary professors of their obligation to adhere more closely to the tradition of the Church. . . . In a reply to a question it is stated that a bishop may not transfer the management of a seminary from the secular clergy to a religious order without consulting the Holy See.

F. J. C.

THE USE OF NUMBERS IN SACRED SCRIPTURE

The sage observation that the Bible is "a stream wherein the elephant may swim and the lamb may wade" proves abundantly true when one examines the sacred text in search of information relative to the subject of mathematics. Evidences of a rudimentary knowledge of the field of numbers are scattered throughout the Bible, but one is hard put to find a systematic treatment of even the most basic elements. Perhaps one should remember with Burke:

> Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious, collection of an infinite variety of Cosmogony, Theology, History, Prophecy, Psalmody, Morality, Apologue, Allegory, Legislation, Ethics, carried through different books, by different authors, at different ages, for different ends and purposes.[1]

What is said regarding lead topics in the Bible might be said with greater force regarding such minor topics as medicine, architecture, agriculture and the cognate science of mathematics. One indeed may pursue a theme from Genesis to the Apocalypse or from the Apocalypse to Genesis with the aid of biblical tools, but he has no assurance that he can capture the many nuances with which time and usage have endowed words. In recent years the reawakening of interest in biblical studies has made this fact more evident than ever. The continued insistence of the pontiffs from Leo XIII to Pius XII that scholars learn the mindsets and literary milieu of the sacred writers has occasioned a flood of scholarly and popular articles in the areas of general and special introduction to the Bible. An examination of recent articles by Le Frois, Levie, Lyonnet, Lobez, Moeller and O'Flynn[2] will reveal the benefits which accrue from such studies. If one were to draw three salient conclusions from their works, he might be forced to select the following: (1) the seventy-two books of the Bible were written in languages whose modes of expression differ greatly from our own; (2) the seventy-two books were written in times and under circumstances which differ greatly from our own; and (3) the seventy-two books were written from mindsets which differ greatly from our own. It is not to be wondered that the man of Western Civilization has difficulty attuning himself to the Semite of the Mediterranean littoral whose tempo of life beat more slowly and whose lyrics appeared more mystical than his own. Perhaps this is nowhere more in evidence than in the field of mathematics where precision is demanded and literary liberty scorned. The man with the mathematical mind should be reminded that there is more to numbers than units, and the man of letters that all is not literary symbol. The purpose of this biblical exposition is to outline briefly a few considerations for the former and a few applications for the latter.

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[1] *The Works of Edmund Burke* (London, 1926), III, 303.

[2] Cf. Le Frois, "The Semitic Thought Pattern in Sacred Scripture," *AER,* CXXXIV, 5 (May, 1956), 374-94; Levie, "L'Écriture Sainte, parole de Dieu, parole d'homme," *Nouvelle Revue Theologique,* LXXVIII (1956), 72-84; Lyonnet, in *Biblica,* XXXV (1954), 480-502; XXXVI (1955), 202-12; XXXVII (1956), 1-38; Lobez, in *L'Ami du clergé,* LXV, 7 (Oct., 1955),

Let it be affirmed at the outset that the Hebrews were not a scientifically practical people except in the eminently practical area of religion as applied to life. Apart from the magnificent temple of Solomon and the ivory palace of Omri, their architectural contributions to humanity have not been noteworthy. They had nothing to compare with the pyramids, the ancestral tombs and the sphynx of Egypt or with the palaces and temples of Assyria, Babylonia, Greece and Rome. They contributed little to the fields of astronomy, agriculture and art. It would be difficult to imagine that they would have contributed to the science of mathematics. The intricacies of mathematics seem to have fascinated them, but the oneness of God was more concern to them than the addition, subtraction, multiplication and division of units. Their distinct contribution to mankind was their religion and the preparatory role it played in the divine economy of salvation.

The Hebrews had a practical, day to day knowledge of the four basic operations sufficient for their personal and commercial needs. As we shall see later, they also used numbers for literary purposes. In a general way it may be affirmed that they followed the Chal-

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649-55; Moeller, "The Bible and Modern Man," in *Lumen Vitae,* X (1955), 51-64; and O'Flynn, "Senses of Sacred Scripture," in *Irish Theological Quarterly,* XXII (1955), 57-66.

deans rather than the Egyptians in computation. The latter employed a decimal system which was adopted and adapted by the Greeks and Latins at a later date. The Chaldeans employed a twofold system consisting of decimals and duodecimals, whose probable basis might have been the digits and the months of the lunar year. Computations were made by tens, by dozens and by hundreds as well as by multiples and divisions of sixty. Each unit was theoretically divisible by sixty. The procedure appears in computations of length or surface measurement. A possible explanation of the selection of sixty is that it is divisible by the duodecimal twelve, the decimal ten and the semi-decimal five. It is noteworthy that in the Parable of the Sower the gains represented decimal and duodecimal returns of one hundred, sixty and thirty.[3] Two millennia prior to the explanation of this parable by Our Lord a similar gradation is found in the case of Abraham who requested Almighty God to spare the city of Sodom if fifty just men could be found. The number was reduced decimally from fifty to forty-five, to forty, to thirty (a duodecimal), to twenty and finally to ten.[4] A reverse gradation is found in the promise of manna for not one or two, or five, ten, or twenty, but thirty days.[5] In measures of length the cubit was generally the base. It was computed as the distance between the elbow and the tip of the middle finger. Its subdivisions included the span or half cubit, the palm or one-sixth cubit, and the digit or one-twenty-fourth cubit. The digit had a value of one, the palm a value of four, the span a value of twelve, the cubit a value of twenty-four, the fathom a value of ninety-six, and the reed a value of one hundred forty-four. A similar scale is found in the values of the dry measures which are represented by the Kab as 1, the Omer as 1.8, the Seah as 6, the Ephah as 18 and the Kor as 180. The same may be related regarding the liquid measures which were represented by the Log with a value of one, the Hin a value of twelve, the Bath a value of seventy-two and the Kor a value of seven hundred and twenty.

Numbers were used with precision in the enumerations of entities of quantities and also with a type of literary license which is both interesting and intriguing. In cases where precision was neither possible nor desirable, the Semites tended to employ the term "few."[6] In other cases the desire to indicate more exactly an undetermined quantity led to the use of two definite numbers which had more precision than the terms some or few. The following citations manifest an interesting facet of semitic style. *One or Two:* "How should one pursue after a thousand and two chase ten thousand?"[7] "Return, o ye revolting children, saith the Lord, for I am your husband; and I will take you, one of a city, and two of a kindred, and will bring you into Sion."[8] The following texts reveal similar number combinations: *Two or Three: IV Kings,* 9:32; *Is.,* 17:6; *Amos,* 4:8; *Eccl.,* 23:21. *Three or Four: Amos,* 1:3; 2:6; *Prov.,* 30:15; *Eccl.,* 26:5. *Four or Five: Is.,* 17:6. *Five or Six: IV Kings,* 13:9. *Six or Seven: Prov.,* 6:16. *Seven or Eight: Eccl.,* 11:2; *Mich.,* 5:5.

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[3] Cf. *Matth.*, 13: 8; *Mark*, 4: 8.

[4] Cf. *Gen.*, 19: 26.

[5] Cf. *Num.*, 11: 19.

This numerical literary device which is very rare in western literature found its place in the semitic scheme of things. Similarities, contrasts and contiguities frequently acted as mnemonics or as word bait to attract the attention of the reader. Such citations reveal a rhetorical nicety often missed in the prosaic sentences of the West. As a rule, the word-poor Semite often concentrated more in a few lines than does the Westerner with his tendency to plainness.

Without attempting to construct a biblical numerical valence chart, let us examine some of the more prominent numbers in Sacred Writ. The examination by its very nature must be fragmentary. The list of numbers, both cardinal and ordinal, according to their appearance in the individual books occupies fifty-one columns in the Thompson-Stock *Concordance to the Bible.* Our sketch will outline what we consider important.

The number *One* lends itself to a multiplicity of uses. It has the same meanings as in English: (1) a single unit, being or thing; (2) undivided; united; as with one voice; (3) denoting a particular thing or person; often in antithesis to another, other; (4) denoting a person or thing indefinitely; a certain; (5) single in kind; the same. Citations of all these usages are so numerous as to be superfluous. Perhaps the most significant citations in the Old Testament are those which refer to the oneness of God. The following are typical: "Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength."[9] "Have we not all one Father? Hath not one God created us?"[10] What may be said of the perfection of the divinity may also in an analogous sense be affirmed of the unity of the sanctuary. Originally the Israelites were permitted to worship in any place sanctified by a divine manifestation.[11] At a later date when the danger of idolotry became more imminent worship was limited to one sanctuary.[12] The latter citation is particularly noteworthy inasmuch as the obligation is coupled with a promise of reward for the faithful fulfillment of the law of central cult. The oneness of God, the oneness of sanctuary and the oneness of the people are themes which recur throughout the Old Testament and carry into the New. The prophecy of Ezechiel has a familiar ring to it when read in the light of Christian revelation: "And I will set up one shepherd over them, and he shall feed them . . . and he shall be their shepherd."[13] Our Blessed Lord in the familiar allegory in St. John reminds us that He is the "good shepherd" and that there shall be "one fold and one shepherd."[14] The priestly prayer of Christ contains the petition "that they may be one, even as we are one."[15] St. Paul stresses the oneness of the Lord, the oneness of the Faith, the oneness of Baptism and the oneness of the Church in his Epistle to the Ephesians.[16] In short it may be said that the characteristic note of the number one is perfection.

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[6] Cf. *Gen.,* 34:30; *Eccl.,* 18:8; *Dan.,* 11:20.

[7] *Deut.,* 32:30.

[8] *Jer.,* 3:14.

The number *Two* is characterized by the note of opposition or the lack of unity. It also has the notion of pairs. No attempt will be made to classify citations because of the diverse ways in which the number is used. Consider the following: the two great luminaries of the first chapter of Genesis; the two partners to marriage, *Gen.*, 2:24; the two sons of Abraham, *Gen.*, 25:24; the two kingdoms, *III Kings*, 12:19; the two fishes of the multiplication, *Matth.*, 14:19. Consider the following sacred persons or things found in pairs: the two cherubim of the ark, *Ex.,* 25:18; the two tables of the Law, *Ex.,* 31:18; the two expiatory goats, *Lev.,* 16:8; the two columns of the temple, *III Kings,* 7:15; the two golden calves of Jeroboam *III Kings,* 12:28; the two olive trees, and the two branches, *Zach.,* 4:3; the two angels of Heliodorus, *II Macc.,* 3:26; the two angels of the ascension *Acts,* 1:10; the two Testaments, *Gal.,* 4:24. Such contrasts as night and day, good and bad, hot and cold might be added to complete the picture.

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[9] *Deut.*, 6:4 f.
[10] *Mal.*, 2:10.
[11] Cf. *Exod.*, 20:24.
[12] Cf. *Lev.*, 17:5; *Deut.*, 12:5.
[13] *Ezec.*, 34:23.
[14] Cf. *John*, 10:11, 16.
[15] *John*, 17:22.
[16] Cf. *Eph.*, 4:5.

The number *Three* does not appear to have any particular significance. It contains no notion of opposition or polarity. The following citations serve merely to refresh our memories: The three sons of Noe, *Gen.,* 6:10; the three friends of Job, *Job,* 2:11; the three just men of Ezechiel, *Ezec.,* 14:14; the three companions of Daniel, *Dan.,* 3:23; the three villages of refuge, *Deut.,* 19:2; the three years of famine and pestilence during the reign of David, *II Kings,* 21:1; 24:18; the three days of the way into the desert, *Ex.,* 3:18; 15:22; the three days of the fast of Sarah, *Tob.,* 3:10; the three days of fast of the Jews of Susa, *Esther,* 4:16; the three denials of Peter, *Matth.,* 26:34; the three earthly witnesses, *I John,* 5:8; the three angels of Abraham, *Gen.,* 8:2; the three days of Jonas, *Jonas,* 2:1; the three days Our Lord spent in the tomb, *Matth.,* 12:40; 27:63; the three Persons of the Most Holy Trinity, *Matth.,* 28:19; the three theological virtues, *I Cor.,* 13:13; the three warnings to St. Peter, *Acts,* 10:16.

The number *Four* presents some interesting facets. In ancient times it was a favorite number inasmuch as it represented the points of the compass. It lends itself easily to literary allusions. A cross section of citations involving the number four might include the following: the four rivers of Eden, *Gen.,* 4:10; the four winds or extremities of the universe, *Is.,* 11:12; *Jer.,* 39:36; *Mark,* 13:27; the four animals of Ezechiel's vision, *Ezec.,* 1:5; the four empires of Daniel, *Dan.,* 2:37 ff.; the four animals of the Apocalypse, *Apoc.,* 4:6; the four chariots of Zacharias, 6:1; the four angels of Apocalypse, *Apoc.,* 7:1; the four days Lazarus spent in the tomb, *John,* 11:17; and the four parts of the vesture of Christ, *John,* 19:23.

The numbers *Five* and *Six* have no special significance. For the sake of completeness we shall cite the following: the return of five oxen for one stolen ox, *Ex.* 22:1; the offering of five rams, he goats and lambs, *Num.,* 7:17; the five *ex votos, I Kings,* 6:5; the five loaves David requested of Achimelech, *I Kings,* 21:3; the five loaves of the multiplication, *Matth.,* 14:7; the five wise and five foolish virgins, *Matth.,* 25:2; and the five words St. Paul would rather speak with his understanding than the ten thousand words in a tongue, *I Cor.,* 14:19. The most prominent usage of the number six would appear to be the enumeration of the days of creation and the days of the week. One might consider: the six years of cultivation, *Ex.,* 20:9; 23:10; the six wings of the seraphim, *Is.,* 6:2; and the six water jars of Cana, *John,* 2:6.

The number *Seven* seems to have been one of the most commonly used numbers in the religious and civil life of ancient times. The Genesis account of creation with the division of the week into six days of activity and the great day of rest has a peculiar significance for the Semite. The divine pattern of creation became the exemplar of hebraic activity and rest. It is not difficult to imagine that the seven days of creation were considered a perfect period. The transference of the note of perfection from the period to the number seven followed very easily. In a symbolic way seven became a perfect number. It is not by mere chance that it appears so frequently. The symbolism is too frequent and too insistent. Nowhere in the Bible does one find a number of which the sacred writers are so fond. At times their fondness makes it difficult to determine its proper usage. There are texts which patently reveal that the author meant only seven entities. Other texts are definitely symbolic. Perhaps an examination of selected texts will clarify the situation. The number seven was used to specify *sacred things:* Abraham made a pledge of seven ewe lambs, *Gen.,* 21:30; the Azymes were seven days, *Ex.,* 12:15; the seventh day was consecrated to God, *Ex.,* 20:10; Aaron and his sons were consecrated for seven days, *Ex.,* 29:35; there were seven weeks between the Pasch and Pentecost, *Lev.,* 23:15; some sacrifices demanded seven animals of the same species, *Lev.,* 23:18; *Num.,* 23:1; 28:11; *Job,* 42.8; aspersions were sevenfold, *Lev.,* 4:6, 17; 14:7, 14; *Num.,* 19:4; the candlestick had seven branches, *Ex.,* 25:27; Raphael was one of seven angels who stood before the Lord, *Tob.,* 12:15; the number occurs frequently in *prophetic visions: Is.,* 4:1; 30:26; *Jer.,* 15:9; 32:9; *Ezec.,* 39:9; 40:22; 43:25; 45:21; *Dan.,* 4:13, 22, 29; 14:31; *Mich.,* 5:1; *Zach.,* 3:9; 4:2. It is particularly significant in the

Apocalypse: the seven candelabra, 1:12; the seven stars, 1:16; the seven churches, 1:4; the seven spirits, 3:1; the seven lamps, 4:5; the seven seals, 5:1; the lamb with seven horns and seven eyes, 5:6; the seven angels with the seven trumpets, 8:2; the seven thunders, 10:3; the red dragon with the seven heads and the seven diadems, 12:3; the seven angels and the seven plagues, 15:1; the seven mountains and the seven kings, 17:9. The following citations are difficult to classify. It will suffice to enumerate them: the seven years of service Jacob paid to Laban, *Gen.,* 29:18; the seven salutations of Esau, *Gen.,* 33:3; the seven fat and the seven lean kine, *Gen.,* 42:17; the seven-day banishment of Mary, the sister of Moses, *Lev.,* 12:14; the extermination of the seven nations, *Deut.,* 7:1; the seven immersions of Naaman in the Jordan, *IV Kings,* 5:10; the seven husbands of Sarah, *Tob.,* 3:8; the seven martyred sons, *II Macc.,* 7:1; the seven widowers, *Matth.,* 22:24; the seven deacons, *Acts,* 6:3; the seven demons, *Matth.,* 12:47; *Mark,* 16:9; the seven plagues as chastisement for sin, *Lev.,* 26:28; the seven days of bereavement, *Gen.,* 50:10; *Judith,* 16:29; *Tob.,* 11:21; *Ezech.,* 3:15; the seven days for celebrating weddings and feasts, *Judith,* 14:17; *Tob.,* 11:21; *Esther,* 1:15; the seven days of fast, *I Kings,* 31:13; *I Par.,* 10:12; the seventh or sabbatical year, *Lev.,* 25:4; finally the lesson of Christ on the necessity of unlimited pardon, *Matth.,* 18:22; *Luke,* 17:4.

The numbers *Eight* and *Nine* have no particular significance. The only importance attached to the number eight appears to be the liturgical octaves, *Lev.,* 23:36; *John,* 20:36; and the day of circumcision, *Gen.,* 21:4; *Lev.,* 12:3; *Luke,* 2:21.

The number *Ten* was a complete number which theoretically contained all the inferior digits. It is possible that a tenth or a tithe was considered significant inasmuch as it was an integral part of the units on which both decimal and duodecimal systems were based. It need not detain us here to decide whether the tithe designated the best of one's possessions or simply a tenth. Among the more familiar items containing ten units are the following: the ten commandments, *Ex.,* 34:28; the ten plagues, *Ex.,* 7:14-12:29; the ten lepers, *Luke,* 17:12; the ten virgins, *Matth.,* 25:1; the ten servants who received the ten talents, *Luke,* 19:13.

The number *Twelve* was considered as real as well as perfect or symbolic. Its usage is so common that a listing of apposite citations will suffice for our purposes. Cf. *Gen.* 35:22; 49:28; *Ex.*, 15:27; 39:14; *Num.*, 7:3; *Judges,* 19:29; *Matth.*, 10:2; 14:20; *Luke,* 2:42; *Apoc.*, 12:1; 21:12, 14, 21; 22:2.

As one departs from the lesser numbers the possibility of interpretational usage increases. Larger numbers in the Bible have caused difficulties on two scores. First, in certain sets of circumstances they seem impossible, and secondly, when one admits that a number seems to be used symbolically he does not have the key to the symbolism. The appeal to the possibility of an error in the transmission of the original text to later copies is not a satisfactory solution. The mere affirmation of symbolism falls within the same category of dissatisfaction unless a reasonable solution is offered. Our ignorance is understandable. Three millennia have passed since the days of Moses. Errors in the matter of numbers are possible, but must be proved. Centuries from now posterity might well be mystified by our usage of such phrases as the familiar "good night and thirty."

The number *Forty* and its multiples present many interesting computations. An examination of a few citations in the concordance will reveal that the number was employed strictly and loosely. In the matter of years, forty signified a long period. One has the suspicion that it was the approximation of a life span. Its artificiality is evident in periods of kingly reigns. The point comes to light during the age of the judges, five of whom are said to have reigned forty years: *Judges,* 3:11; 5:32; 8:28; 13:1; *I Kings,* 4:18. The reigns of Saul, David and Solomon lasted forty years: *Acts,* 13:21; *II Kings,* 5:4; *III Kings,* 11:42. A similar concept is discovered in the analysis of the years before and after the building of the Solomonic Temple. Taking the fourth year of the reign of Solomon as the focal date, one discovers that four hundred eighty years stretch backward to the Exodus and four hundred eighty years stretch forward to the return from the Exile. The former assumption is based on *III Kings,* 6:1, and the latter on the chronology of the reigns extending to the Babylonian captivity and the fifty years of exile. One would be led to believe that each period artificially covers twelve generations of forty years. The artificiality of the process suggests the liberty employed by St. Matthew in the construction of his genealogy.

The ages of the patriarchs also suggest the symbolic usage of numbers. The age of Abraham is a case in point. When Abraham travelled to Canaan he was seventy-five years old.[17] At the birth of Isaac he was twenty-five years older.[18] He died seventy-five years later.[19] Isaac was sixty years old at the birth of Jacob.[20] All the dates seem to be relative. The case of Sara is more intriguing. Sara was ten years younger than Abraham. When she arrived in Canaan she was sixty-five.[21] When she went to the court of Pharoah the Egyptians saw "that she was very beautiful."[22] When she reached the age of fourscore and ten she ran the risk of being admitted to the harem of Abimelech.[23] The obvious conclusion that must be drawn is that the numbers are not real, but symbolic. Sara was beyond the age of bearing children and conceived by divine intervention, but she should not be represented strictly as a nonagenarian. What has been said regarding Abraham and Sara might be said regarding the ages of the ante and post diluvian patriarchs. An examination of the following age chart compiled from the Massoretic, Samaritan, Septuagint and Vulgate texts by Boccaccio will reveal the abundance of round numbers and the artificiality of the computation.[24]

CHART OF THE AGES OF THE PATRIARCHS

Antediluvian

Name	*Birth of Son*				*Lived after Birth*				*Age at Death*			
	TM	S	G	V	TM	S	G	V	TM	S	GG	V
Adam	130	130	230	130	800	800	700	800	930	930	930	930
Seth	105	105	205	105	807	707	807	807	912	912	912	912
Enos	90	90	190	90	815	815	715	815	905	905	905	905
Cainan	70	70	170	70	840	840	740	840	910	910	910	910
Malaleel	65	65	165	65	830	830	730	830	895	895	895	895
Jared	162	62	162	162	800	785	800	800	962	847	962	962
Henoch	65	65	165	65	300	300	200	300	365	365	365	365

(*Continued*)

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[17] Cf. *Gen.*, 12:4.

[18] Cf. *Gen.*, 21:5.

[19] Cf. *Gen.*, 25:7.

[20] Cf. *Gen.*, 25:26.

[21] Cf. *Gen.*, 17:17.

[22] Cf. *Gen.*, 12:14.

[23] Cf. *Gen.*, 17:17.

[24] Cf. Boccaccio, *Liber Genesis, Cap. 1-11* (Fano: Pontificium Seminarium Picenum, 1952), p. 181. In the text above, the letters TM stand for Massoretic Text, S for the Samaritan, G for the Greek, and V for the Vulgate.

CHART OF THE AGES OF THE PATRIARCHS

Antediluvian (cont'd.)

Name	*Birth of Son*				*Lived after Birth*				*Age at Death*			
	TM	S	G	V	TM	S	G	V	TM	S	GG	V
Mathusala	187	67	187	187	782	653	782	782	969	720	969	969
Lamech	182	53	188	182	595	600	565	595	777	653	753	777
Noe	500	500	500	500	450	450	450	450	950	950	950	950
Postdiluvian												
Sem	100	100	100	100	500	500	500	500	600	600	600	600
Arphaxad	35	135	35	135	403	303	430	303	438	438	565	338
Sale	30	130	130	30	403	303	330	403	433	433	460	433
Heber	34	134	134	34	430	270	370	430	464	404	504	464
Phaleg	30	130	130	30	209	109	209	209	239	239	339	239
Reu	32	132	132	32	207	107	207	207	239	239	339	239
Sarug	30	130	130	30	200	100	200	200	230	230	330	230
Nachor	29	79	79	29	119	99	129	119	148	178	208	148
Thare	70	70	70	70	135	75	135	135	205	145	205	205
Abraham	100	100	100	100	75	75	75	75	175	175	175	175

The observation of Sutcliffe is worth noting:

> The original numbers are probably those of the Samaritan text, according to which the ages of the antediluvian patriarchs gradually diminished with almost complete regularity in each successive generation from Adam to Lamech: 930; 912; 905; 910; 895; 847; 365 (Enoch); 720; 653. This fits with the ancient conceptions that wisdom comes with years, that wisdom was the special prerogative of the ancients, and that its fountain-head was to be found in the first generation, Job. 15.7. According to this scheme Noe, the second father of the stock whence sprang the Hebrew people, must have a life as long as the first father and indeed longer as Adam had incurred the divine displeasure whereas Noe had not. Accordingly Noe lived for 950 years, and after him the ages descend again, much more rapidly now that the list approaches historical times. The figures fall as follows: 600; 438; 433; 404; 239; 239; 230; 148; 145 (Thare).[25]

The New Testament employs numbers of large quantities, but apart from the Apocalypse it does not tend to use numbers so symbolically. While the number forty is prominent it is not as common as it is in the Old Testament. We have the references to the fast and temptation of Christ and His appearance after the resurrection.[26] The familiar twelve thousand of *Apoc., 7*:5-8, is very evidently an attempt to express a vast multitude. The one hundred forty-four thousand was the figure obtained by multiplying twelve by twelve by one thousand. Perhaps the highest type of literary proficiency and numerical symbolism found in the Bible occurs in the use of the numbers seven hundred seventy-seven and six hundred sixty-six.[27] The solution offered by Monsignor Skehan for the first of these mysterious numbers is particularly noteworthy.[28] Taking the phrase "King of Kings and Lord of Lords" applied to Our Lord by St. John, the Monsignor analyzed the alphabetical numerical values of the Aramaic and discovered that they equalled seven hundred and seventy-seven. The Aramaic consonants read: MLK MLKYN MR' MRWN. The number equivalents are: 40, 30, 20; 40, 30, 20, 10, 50; 40, 200, 1; 40, 200, 6, 50. The title is the equivalent of a perfect number. For the number six hundred sixty-six, two solutions are at least possible. Transliterating the name of Nero Caesar into Aramaic and totaling their numerical values we discover that the sum of six hundred sixty-six is obtained. The letters are: NRWN-QSR. The numerical values are: 50, 200, 6, 50 and 100, 60, 200. The second solution takes the letters used by the Romans in their numerical system and totals them. The letters and their values are: D-500, C-100, L-50, X-10, V-5 and I-1. It is well nigh impossible to determine whether St. John used either of these conceptions. He might well have something else in mind.

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[25] Sutcliffe, "Genesis," in *A Catholic Commentary on Holy Scripture* (London: Nelson, 1952), p. 181.

With what has been written as background, it would not be amiss to draw a few conclusions on the interpretation of numbers in Holy Writ. The general principles of hermeneutics apply in all areas of Sacred Scripture whether the material concerns poetry or prose, figure or reality, symbol or fact. With reference to numbers the following might serve as useful guides: (1) numbers are to be taken in a real sense when there is no sufficient reason for understanding them in a symbolic sense. This rule is based on the fundamental truth that metaphor, simile and symbol are literary accidents. Writers and speakers generally employ words which are immediately related to the thoughts they desire to express. If, for example, one desires to write or to say that ten men walked down the road, he simply states that ten individuals walked down the road. Generally he makes neither mental nor verbal reference to the supposition that ten is a perfect number. We cannot conclude that the sacred writer is always using symbolic numbers. (2) Numbers may be taken symbolically whenever the writer directly or indirectly wishes to signify that his words are not to be taken strictly. This rule would apply to such cases as *Apoc.,* 7:5-8; 19:16 and 13:18. (3) Numbers of greater magnitude are to be interpreted in the light of the subject matter treated, the context, the purpose of the sacred writer and parallel passages. In the case of subject matter one must determine whether the words are poetry or prose. The same literary criteria cannot be used for both. In the case of the purpose or scope, one must determine the writer's attitude toward a particular number. The author of *Judges* must have had a reason for using the number forty for the four reigns he recorded. In the case of parallel passages one must see if further light can be thrown upon the text by additional circumstances. (4) Numbers describing the ages of the patriarchs should be interpreted symbolically. We need not conclude that Methusala spanned the better part of a millennium. He lived a long life. The key to his longevity is not to be discovered in his manner of living, but rather in the discernment of the numerical system employed by the sacred author under the inspiration of the Holy Spirit.

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[26] Cf. *Matth.*, 4:2; *Mark*, 1:13; *Luke*, 4:2; *Acts*, 1:3.

[27] Cf. *Apoc.*, 19:16; 13:18.

[28] Cf. Skehan, "King of Kings and Lords of Lords," in *CBQ*, X (1948), 398.

The numbers of the Bible are mystifying and probably will forever remain so. They have had a fascination for the Fathers of East and West and undoubtedly will intrigue the interested reader for years to come. The attempts to unravel them reminds the writer of the words of the Bishop of Hippo whose commentaries on numbers are familiar to all who read the breviary:

> Things which have been written fail to be understood for two reasons; they are hidden by either unknown or ambiguous signs. These signs are either literal or figurative. They are literal when they are employed to signify those things for which they were instituted. When we say *bos* we mean an ox, because all men call it by this name in the Latin language just as we do. Signs are figurative when the very things which we signify by the literal term are applied to some other meaning; for example, we say *bos* and recognize by that word an ox

to which we usually give that name; but again, under the figure of the ox, we recognize a teacher of the gospel. This is intimated in the Holy Scripture, according to the interpretation of the Apostle, in the text: "Thou shalt not muzzle the ox that treads out the grain."[29]

Those who read indiscreetly are deceived by numerous and varied instances of obscurity and vagueness, supposing one meaning instead of another. In some passages they do not find anything to surmise even erroneously, so thoroughly do certain texts draw around them the most impenetrable obscurity. I am convinced that this whole situation was ordained by God in order to overcome pride by work and restrains from haughtiness our minds which usually disdain anything they have learned easily.[30]

In conclusion one might paraphrase the writer of the Imitation of Christ who remarked, "I had rather feel contrition than know the definition thereof" with the remark, "I had rather be among the number of the elect than to know the number thereof."[31] He might also add that just as it would have been helpful for the author of the Imitation to formulate a definition of contrition, so might it be helpful to us were we able to rely less on our feelings and more on solid principles for the interpretation of numbers in the sacred text.

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[29] St. Augustine, in *De doctrina christiana,* as translated by J. J. Gavigan, O.S.A., in *The Fathers of the Church* (New York: Cima, 1947), IV, 72.

[30] *Ibid.,* IV, 65.

[31] Lib. I, cap. 1, n. 3.

THE COMPONENTS OF LIBERAL CATHOLICISM

The appearance of the book *The Emergence of Liberal Catholicism in America,* by Robert D. Cross,[1] taken together with the gingerly favorable reviews it has received in some Catholic periodicals, must be said to have produced at least one favorable result in the world of Catholic study. Despite the atrociously poor quality of scholarship manifested in the book, it has at least shown the existence of a movement within the Church today which outside observers feel free to designate as liberal Catholicism. Indirectly Dr. Cross has at least laid the way open to a study of the nature of this movement.

His contribution towards the attainment of this end can only be called indirect, because his own explanation, although delightfully simple, is completely erroneous. The first two sentences in the first chapter of *The Emergence of Liberal Catholicism in America* contain his basic description of the divergence between the proponents of liberal Catholicism and their opponents within the Church.

> Western Christianity, because of its ambition to become a truly catholic church, had to evolve strategies by which to deal with the institutions and beliefs—that is, the "culture"—of those as yet outside the Church. While all the spokesmen for the Roman Catholic Church have been firmly convinced that the Church is protected by Christ from final failure in its task, some have approached culture with great caution; others have ventured forth on the mission with sublime confidence.[2]

For Dr. Cross, the members of the Catholic Church who manifested confidence in setting forth on their mission to achieve Western Christianity's ambition were and are the liberal Catholics. Those who showed caution in their approach to the institutions and beliefs of those yet outside the Church are the "conservatives."

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[1] Robert D. Cross, *The Emergence of Liberal Catholicism in America* (Cambridge, Mass.: Harvard University Press, 1958). Pp. xiii + 328. $5.50. Although apparently a Harvard dissertation, the work is utterly lacking in scholarly objectivity. Twice (on p. 209 and on pp. 212 f.), Cross represents the author of this article as having "argued" in favor of statements quite different from and quite opposed to those found in the *AER* articles to which he refers.

[2] Cross, *op. cit.,* p. 1.

Dr. Cross writes on the fundamental assumption that the institution for which these spokesmen worked became "a truly catholic church" through the ambition of "Western Christianity." This basic assumption is, of course, not true at all. The objectively true divine teaching proposed by the Vatican Council points to the Church's catholic unity as one of the factors by which the Church itself is recognizable as "a kind of great and perpetual motive of credibility and an irrefutable witness to the fact of its own status as the bearer of a message from God."[3] The same Vatican Council insists that motives of credibility are *facta divina,* results brought about by God Himself, acting as a principal cause.[4] The supernatural kingdom of God in the dispensation of the New Testament, the religious society over which the Bishop of Rome presides as the visible head, is in reality and clearly "a truly catholic church," not by reason of any ambition on the part of "Western Christianity," but by the power of God Himself, acting as a principal cause. The Catholic Church is thus manifest as a miracle of the social order, as a genuine *factum divinum,* precisely in terms of its catholic unity.

The Emergence of Liberal Catholicism in America considers Catholic liberalism and Catholic conservatism as two strategies evolved within the framework of Western Christianity to govern efforts made by that community to achieve its "ambition." The attitudes it expresses are quite consistent with its author's basic assumption with reference to the Catholicity of the true Church. If the religious society over which the Bishop of Rome presides as visible head and as the Vicar of Jesus Christ on earth were merely a social unit that owes its true catholicity to the ambition of Western Christianity, then the position of the men whom Cross chooses to designate as liberal Catholics would certainly be preferable to that of those who have disputed against them in the Church. In refusing to accept as true the content of divine public revelation about the Church militant of the New Testament, the author of *The Emergence of Liberal Catholicism in America* has limited himself to a viewpoint from which the attitude of those men who insist upon the teaching of the integral Catholic message seems at best unwarranted. But we must not lose sight of the fact that the fundamental judgment upon which Dr. Cross's viewpoint rests is utterly inaccurate. What God

[3] *Denz.*, 1794.

[4] Cf. *Denz.*, 1790.

has revealed about His Church within the framework of Catholic dogma is actually the truth about the Church.

Some Catholic reviewers of *The Emergence of Liberal Catholicism in America* have remarked that its teaching in classifying the "cautious" Catholic spokesmen as conservative Catholics and the "confident" as liberal Catholics is something of an over-simplification. It is actually something worse than an over-simplification. It is a blunder in the field of historical criticism.

There have always been Catholics who have responded with something less than full enthusiasm to the teaching of the Church, especially in troubled times. An observation made by the brilliant and loyal Cardinal De Lai in one of his letters to Cardinal Maffi is pertinent.

> In the Church and in society there have been, there are, and there always will be the zealous and the tepid, like the good and the bad. Look at the history of the Church, the time of the Arians and the Pelagians and the very bitter polemics of St. Jerome (and he was a Saint). Passing over ten centuries, come to the quarrels about probabilism, Jansenism, and the like, and you will always find this division. The right and the left, with their varying degrees of mutual opposition, will always exist by reason of the conditions of man's mentality and his emotions.[5]

It is quite obvious from the context of Cardinal De Lai's letter that, roughly at least, he would list Dr. Cross's "cautious" Catholics among the *zelanti* and that those characterized in *The Emergence of Liberal Catholicism in America* as "confident" Catholics are classified as *tiepidi* by the Cardinal. This contrariety of classification depends, of course, on a profound and fundamental cleavage of points of view. Where Dr. Cross imagined that he was dealing with spokesmen for an institution which was seeking to become a truly Catholic Church by dint of its own efforts at the very time when it was claiming catholicity as a note indicating its own divine origin, Cardinal De Lai took cognizance of the fact that he was writing about spokesmen for the society which Our Lord Himself had founded and within which He continues to live and to rule. The men who were completely confident that the message which the Catholic Church preaches as divinely revealed is actually the body of supernatural truth which the Church has received from Our Lord were only being consistent with the certitude of their own faith when they reacted against any attempts to pass over, to ignore, or to deny, any portion of the Church's official teaching. On the other hand, it was only to be expected that Catholics whose faith was not so strong would seek or at least accept what seemed like opportunities to shape and modify their Catholic convictions so as to bring them more into accord with the views favored in fashionable intellectual society. And, since the content of the Catholic faith is sovereignly and triumphantly true, the influence of the *tiepidi* has always been unfortunate for the Church.

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[5] *Sacra Rituum Congregatio: Sectio Historica. Romana Beatificationis et Canonizationis Servi Dei Pii Papae X. Disquisitio circa quasdam obiectiones modum agendi servi Dei respicientes in Modernismi debellatione una cum summario additionali ex officio compilato* (Typis Polyglottis Vaticanis, 1950), pp. 64 f.

As a distinct movement affecting Catholic life for the past century and a half, liberal Catholicism has been and is first an attitude and then a doctrine accepted by some members of the true Church of Jesus Christ. Historically it depends upon liberalism itself, the teaching which sets forth the principles about the rights of man which were followed and promulgated by the leaders of the French Revolution. It can only be understood in terms of these basic principles.

According to the original non-Catholic liberal theorizing, the rights of man were to be considered as sovereign and paramount in such a way that no obligation could be imposed on man by any agency or source apart from or above man himself. Thus man, considered as freed from any real and objective obligation towards God and towards Our Lord, was described as having complete liberty to accept and to practice any religion he chose, or no religion whatsoever. In the same way he was depicted as quite free to say, to write, to print, and to publish whatever he pleased, without any reference to a morality which takes God into consideration.

In the eyes of the early supporters of the principles of the French Revolution, the state or the civil society had nothing whatsoever in the line of any particular duty with reference to the true Church of Jesus Christ. The state, even when it was composed of Catholics, was supposed to ignore God's sovereignty and, of course, to refuse to acknowledge the Kingship of Christ. In the thinking of the original and thoroughgoing liberals, the Church was being treated quite well if the state chose to bracket it with all other religious societies and deal with it as merely one of the licit voluntary societies within the body politic. The men who thought in this way designated this part of their theorizing as the doctrine of the separation of Church and state. Actually, however, in claiming the competence to deal with the true Church as with any other society, they claimed a final dominion over the affairs of the Church itself. In the last analysis, the merely voluntary societies existing within the state are subject to the state's jurisdiction.

Quite obviously no Catholic could ever profess acceptance of this philosophy of liberalism in its original and absolute form, and still remain a member of the Church. Yet the history of Catholic thought for the last century and a half has been dominated by the fact that elements and attitudes emanating from this philosophy of the French Revolution have entered into the teachings and the writings of many highly influential Catholics during all this period. The Catholic leaders whose thought was colored by these principles and attitudes were and are the liberal Catholics. The movement inaugurated and guided by these men is what we know as liberal Catholicism.

It would be utterly impossible to understand anything about liberal Catholicism unless we take cognizance of the fact that, in the beginning, this movement was the result of sincere, even if unenlightened, ambition and affection for the true Church itself. Towards the end of the first quarter of the nineteenth century the philosophy of liberalism appeared to be, and to a certain extent really was, the sweepingly triumphant system of thought within the Western world. Manifestly hostile towards the Church, and even apparently contemptuous of the Church's intellectual forces, it had made and continued to make tremendous inroads into lands and groups in which the Catholic doctrine had hitherto been sincerely received. To be counted as one of the world's intellectuals, a man had to profess acceptance of the philosophy of liberalism. The man who contradicted those teachings marked himself, in the world of intellectual fashion, as a nonentity.

Furthermore, we must realize that in the days when liberal Catholicism was first brought into being, the mother-philosophy of liberalism itself appeared in many ways and with sharp variations in individual viewpoints. The proponents of the philosophy of the French Revolution had no Supreme Soviet to watch over their statements and publications. They were in no way forced to follow any completely dominant party line. Thus the original proponents of liberal Catholicism were able to find and to point to expressions of authentic liberalism in writings not colored by a bitter and implacable hostility to Catholic teachings.

Catholic liberalism itself was founded on the conviction of Felicité de Lamennais and the brilliant young Catholics of his circle that the interests of the Church could best and most effectively be forwarded within the framework of the liberal principles themselves. It was their contention that, since the dogma of the Catholic Church is certainly and absolutely better than any religious doctrine emanating from any other social body in the world, this dogmatic teaching, presented in the clear field offered by the liberal philosophy and attitude, would inevitably and easily triumph over every rival religious doctrine. In this way they were quite willing to accept the "liberties" of the French Revolution as constituting a climate for and an aid towards the diffusion and the triumph of the Catholic message. And, from the same viewpoint, they were favorable to the principles of absolute freedom of speech and the denial of any objective moral restraint in the matter of publication, since they believed that in this unrestrained atmosphere the superiority of Catholic truth would all the more readily become apparent to the masses.

In much the same way, the original proponents of liberal Catholicism sought only the advantage of the Church and its message when they advocated the acceptance by their coreligionists of the principle of separation of Church and state. They believed that the Church was in some measure handicapped by what they regarded as a connection of Catholicism with the generally ineffective royalist governments in France and in the rest of Europe in their times. They wanted to have the Church present itself to the people in free competition with the other social agencies which offered teachings in the religious field. They were convinced that, in such a situation, and with the clear field thus given to the Church, the superiority of the Catholic Church over other religious societies would automatically result in its quick triumph.

The enthusiasm of these first liberal Catholics was both touching and admirable. But the providentially guided Roman Pontiffs who ruled the Church during the days of this first enthusiasm of the liberal Catholics were able to detect, and had the courage to reprove, the fatal flaw in the liberal Catholics' basic concept of the Catholic teaching. Liberal Catholicism, as a movement within the true Church, had absolutely no justification unless the revealed Catholic message, the teaching which the Church proposes as divine public revelation, could legitimately be described as something offered by God Himself precisely as a product excelling, in its own field, rival products of the same class but of lesser excellence. The whole theory of liberal Catholicism presupposed that all systems of religious teaching had objectively a right to be presented to the people, and that one system, the body of Catholic dogma, would, by the very force of its own superiority over all other systems, win the adherence of those to whom all these doctrines were rightly addressed. Liberal Catholicism had no meaning unless it admitted that all religions, and all religious teachings in general, could serve more or less effectively for the attainment of eternal salvation.

The first movement of liberal Catholicism was essentially in the line of tactic. This tactic, however, necessarily presupposed a faulty concept of the Catholic message and of the Catholic faith. It went necessarily on the assumption that Catholic doctrine was the best by far among religious teachings which were all essentially acceptable.

The system of liberal Catholicism, by its very nature, looked upon the spokesman for the Catholic faith as a man who had been sent into action in the same way that an automobile manufacturer sends out his salesmen into the field. The company may have made a genuine effort to produce a better car than those produced by its rivals, and it may have been successful in that effort. If the superiority of its product is overwhelming, it may hope for what would practically amount to a capture of the entire market. But, by the same token, its salesmen would be aware of the fact that the cars produced by the less successful companies were real automobiles, capable of producing the results for which automobiles are made.

The fact of the matter is, however, that Catholic dogma differs from other systems of religious teaching, not as a fine automobile differs from a less perfectly manufactured rival car, but as a genuine treasury note differs from a counterfeit. Now the treasury agent, in dealing with the subject of currency, does not try to urge people to accept and to utilize the products of the federal government, as opposed to counterfeit notes, precisely on the grounds that the paper and the engraving employed by the treasury are far better than those found in the products of its rivals. Quite on the contrary, the agents of the government forcefully bring out the point that only the currency issued by the treasury are valid, and that those who employ counterfeit money are either seriously at fault or have been seriously victimized.

From the very beginning the revealed message which God has given to us through Our Lord and in His Church has been depicted as something which was meant to come to men through the efforts of apostles rather than through the work of hucksters. Our Lord certainly did not represent the acceptance of His message simply as something just a little better than the reception of other religious doctrines. He said to the Jews:

> . . . You are from beneath: I am from above. You are of this world: I am not of this world.
>
> Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sins.[6]

The same truth shows up in the last discourse of Our Lord to His disciples recorded in the Gospel according to St. Mark: "And he said to them: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."[7]

The so-called Athanasian Creed brings out this same aspect of Catholic revealed truth. It begins with the assertion that "Whosoever wishes to be saved must, first of all, hold the Catholic faith, which, unless a man shall have held it whole and inviolate, he will most certainly perish forever."[8] And, after a detailed statement of the basic dogmas of the Catholic Church, it ends with the assertion: "This is the Catholic faith, which, unless a man shall have believed it faithfully and firmly, he cannot be saved."[9]

Popes Leo XII, Pius VIII, and Gregory XVI, the Vicars of Christ who ruled His Church during the early days of the liberal Catholic movement, were brilliant enough to realize that De Lamennais and his associates could never have imagined that the advancement of the Church's cause could be aided by the acceptance of the principles of liberalism itself unless they had first been misled into a basic miscalculation about the nature of the Catholic faith itself. They saw that the liberal Catholics could not have thought that the preaching of the Catholic message would prosper, and that the cause of the faith itself would be furthered, in an atmosphere in which men were convinced that all and any religious teachings had an equal right to be presented and to be heard, unless they had first been misled into fancying that, basically, the teaching of the Church and all other religious teachings extant in the world were essentially on the same level. These original liberal Catholics were looking for an opportunity to prove that the message of the Catholic Church was by far the best of all religious doctrines, and that any advantages that might be gained in other doctrines could be enjoyed still more perfectly and completely in the body of Catholic dogma. Our Lord and His Church, on the other hand, had always insisted that this message was and is the only supernatural communication from God through which man may gain his eternal salvation.

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[6] *John*, 8:23 f.
[7] *Mark*, 16:15 f.
[8] *Denz.*, 39.
[9] *Denz.*, 40.

Hence, in the encyclical letter *Mirari vos arbitramur,* the first of the doctrinal messages he issued during the course of his pontificate, and the first detailed condemnation of liberal Catholicism, Pope Gregory XVI represented the acceptance of the principles of liberalism as a consequence following upon the acceptance of the teachings of indifferentism. This is what the *Mirari vos arbitramur* had to say on the subject of indifferentism.

> Now we come to another very fertile cause of the evils by which, we are sorry to see, the contemporary Church is being afflicted. This is *indifferentism,* or that wicked opinion which has grown up on all sides through the deceit of evil men. According to this opinion, the eternal salvation of the soul can be attained by any kind of profession of faith, as long as a man's morals are in line with the standard of justice and honesty. You must drive out from the people entrusted to your care this most deplorable error on a matter so obviously important and so completely clear. For, since the Apostle has warned that there is one God, one faith, one baptism, those who pretend that the way to [eternal] beatitude starts from any religion at all should be afraid, and should seriously think over the fact that, according to the testimony of the Saviour Himself, they are against Christ because they are not for Christ, and that they are miserably scattering because they are not

> gathering with Him; and that, consequently, they are most certainly going to perish forever, unless they hold the Catholic faith and keep it whole and inviolate. Let them listen to Jerome who says that, while the Church was divided by schism into three parts, when anyone was trying to bring him over to his own side, he would assert firmly, constantly, and intentionally: "Whoever is joined to Peter's See is my man." A man would find vain reassurance in appealing to the fact that he was baptized. For Augustine would rightly answer such a person: "The branch that is cut away from the vine has the same form. But what good is its form to it, if it does not live by the root?"
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> And from this most corrupt spring of *indifferentism* there flows that absurd and erroneous doctrine, or rather nightmare, according to which liberty of conscience exists and is to be attributed to every man. The way was opened to this most pestilent error by that complete and immoderate liberty of opinions which is spreading abroad to the harm of both the sacred and the civil orders, and from which some people, with supreme impudence, claim that some advantage accrues to religion. Augustine asked: "What death of the soul is worse than the liberty of error?" For when every tie by which men have been held to the paths of truth has been taken away, and when their nature, which is inclined towards evil, bursts forth wildly, there is truly opened up the bottomless pit from which John saw the smoke that darkened the sun arise, while scorpions came out of it to afflict the earth. From this [*libertas conscientiae*] come the changes in attitudes (*animorum immutationes*), the corruption of the young into evil ways, and the popular contempt for sacred things and for the most holy affairs and laws. From this, in a word, comes the greatest loss to the public good, since we learn from experience and men have known from the earliest times that states which have flourished in wealth, power, and glory, have fallen by this evil, the immoderate freedom of opinions, lack of restraint of speeches, and the itch to change.[10]

Later in the same encyclical, Pope Gregory XVI sternly reproved the teachings of the liberal Catholics who advocated, precisely as an advantage to the Church, the separation of Church and state.

> Nor could we hope for happier results, for the Government and for religion, from the desires of those who want the Church to be separated from the Kingdom and to break off the mutual concord of the Empire with the Priesthood. It is certainly evident that this concord, which has

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[10] *Bullarii Romani Continuatio*, ed. Andrea Barbèri, XIX (Rome, 1857), 129.

> always been favorable and salutary to both the sacred and the civil orders, is very much feared by the lovers of this most shameless liberty.[11]

Liberal Catholicism, as Pope Gregory XVI envisioned it, involved much more than an acceptance of the doctrine of indifferentism. It must not be forgotten, however, that all the other elements that entered and still enter into the composition of liberal Catholicism depend upon and follow from the faulty concept of the true faith which is necessarily inherent in the error of religious indifferentism. It is important to note that, in his own condemnation of indifferentism in the *Mirari vos arbitramur,* Pope Gregory XVI in great measure depends upon and repeats repudiations of this same error by his two immediate predecessors in the Roman Pontificate.

The *Mirari vos arbitramur* was written by Pope Gregory XVI as the inaugural encyclical for his own reign as Sovereign Pontiff. The inaugural encyclical of Pope Pius VIII was the *Traditi humilitati nostrae,* which was issued May 24, 1829. The *Ubi primum,* sent out on May 3, 1824, was the inaugural encyclical letter of Pope Leo XII. Both the *Ubi primum* and the *Traditi humilitati nostrae* contain denunciations of religious indifferentism. Both of them manifestly had an effect on the teaching set forth on this subject in the *Mirari vos arbitramur,* and both of them manifestly influenced the very terminology employed by Pope Gregory XVI. Pope Leo XII's teaching on this subject is particularly interesting.

> A certain sect, certainly known to you, and wrongly arrogating the name of philosophy for itself, has stirred up from the ashes disorganized collections of almost all the errors. Even though it covers itself with the mask of piety and liberality, it professes tolerantism (for so they call it) or indifferentism, and it holds this up, not only in civil affairs which are not the subject of this instruction, but even in the matter of religion. It teaches that ample liberty has been granted by God to every man to join any sect or to adopt any opinion which may be pleasing to him according to his own private judgment, without any danger to his salvation. Paul the Apostle thus warns us against this impiety of men of distracted minds: "Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them. For they that are such serve not Christ our Lord but their own belly: and by pleasing speeches and good words seduce the hearts of the innocent."

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[11] *Ibid.,* 131.

This, however, is not a new error, but it is, in these times of ours, cast in a new and bolder fashion against the firmness and the integrity of the Catholic faith. For Eusebius cites from Rhodon to show that this madness was already propounded by a certain Appelles, a second-century heretic, who asserted that the faith was not to be examined at all, but that every person should remain in the belief he had already accepted. Furthermore this Appelles affirmed that those who put their hope in the Crucified were going to be saved if they were found doing good works. And, according to Augustine, Retorius also prated that all heretics were walking in the right path and were speaking the truth. "This," the holy Father subjoined, "is so absurd that it would seem incredible to me."

Furthermore this [present-day] indifferentism has been developed and enlarged in such a way that it not only impudently contends that all the sects which are outside of the Catholic Church and, according to their own account, admit revelation as a basis and foundation, are walking on the right path, but it also says the same thing about those societies which spurn divine revelation and which profess pure deism or even naturalism. The indifferentism of Retorius seemed absurd to St. Augustine, and rightly so, but still that indifferentism was restricted within definite limits. But how can the tolerance which is extended to deism and naturalism, which were not approved even by the heretics of ancient times, ever be approved by a man who is employing his reason? Yet—and this is a commentary on the times and on the contemporary false philosophy—such tolerance of deism and naturalism is approved, defended, and applauded by the pseudo-philosophers.

Of course there have been many outstanding writers who have professed the true philosophy and who have come forward on purpose to crush this monster with arguments that have not been overcome. Yet it is a fact quite evident in itself that it would be really impossible for the completely truthful God, who is Sovereign Truth itself, the best and most wise Provider, and the Rewarder of the good, to approve of all the sects that are teaching dogmas that are false and frequently opposed and contradictory to one another and to bestow eternal rewards upon the men who join these sects. Hence it would be a waste of time to write very much on this subject.

But we have a more firm prophetical word, and, writing to you, we speak wisdom among the perfect, not indeed the wisdom of this world, but the wisdom of God in the mystery, by which we are taught and we hold that there is one Lord, one faith, one baptism, and that there is no other name under heaven given to men, apart from the name of

Jesus Christ of Nazareth, in which we may be saved. Hence we profess that there is no salvation outside the Church.

O The height of the riches of the wisdom and the knowledge of God. His judgments are incomprehensible. God, who destroys the wisdom of the wise, seems to have handed over the men who are enemies of His Church and who despise the supernatural revelation into a reprobate sense and into that mystery of iniquity that is written on the forehead of the shameless woman described by John. For what iniquity can there be greater than that of these proud men who not only have fallen away from the true religion, but who use every kind of pretext, and use words and writings filled with deceit, to turn the unwary away from the true religion also. May God rise up and restrain, destroy, and bring to nothing this licentious kind of speech, writing, and publication.[12]

In the *Ubi primum* Pope Leo XII gives a magnificently accurate and enlightening description of religious indifferentism. It is the doctrinal system according to which "ample liberty has been granted by God to every man to join any sect or to adopt any opinion that may be pleasing to him in terms of his own private judgment, without any danger to his salvation." And, in the following sentence, Pope Leo is not trying to show that the doctrinal evils with which St. Paul was concerned at the moment he wrote those lines could be summed up under the heading of religious indifferentism. He is simply calling his readers' attention to the fact that the teachers of indifferentism within the Catholic Church fall within the class of those whom St. Paul reproves in his Epistle.

Pope Leo XII then goes on to show that the error of indifferentism, which is the basic factor in what is known as liberal Catholicism, had been expressed and rejected during the early days of the Church. In this way he calls attention to the story about Appelles, set forth in the anti-Marcionite book of Rhodon, and cited by Eusebius of Caesarea in his *Ecclesiastical History*. According to Rhodon, Appelles was "reverenced for his life and old age."[13] Rhodon, however, was not at all impressed with the heretic. "I laughed at him and condemned him," said Rhodon, "because, though he thought himself a teacher, he did not know how to establish what he taught."[14] The unfortunate Retorius is simply mentioned by St. Augustine as the author of one of the heresies, and what he said about Retorius is only what Leo XII reported in the *Ubi primum.*[15]

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[12] *Ibid.*, XVI (Rome, 1854), 47.

[13] Eusebius, *The Ecclesiastical History*, V, xiii, 5. In the Loeb Classical Library edition, I, 469.

[14] *Ibid.*, V, xiii, 7.

The rest of this passage from the *Ubi primum* is devoted to a proof that the indifferentism fostered in the early eighteenth century by the men who were becoming known as the liberal Catholics was far more crass and thoroughgoing than the long-since-discredited doctrines of Appelles and Retorius, and that such teaching was completely and obviously opposed to the revealed message taught and guarded infallibly by the Catholic Church.

The reign of Pope Leo XII was relatively short. The inaugural encyclical of his successor on the throne of Peter, Pope Pius VIII, also contained a description and a condemnation of the indifferentism which is the basic factor in liberal Catholicism. In this encyclical, the *Traditi humilitati nostrae,* Pope Pius VIII spoke of

> . . . that most evil machination of contemporary sophists, who admit no difference between diverse professions of faith, and who think that the gate of eternal salvation is open to all from any religion whatsoever, and who on that account accuse of levity and foolishness people who abandon the religion they have once accepted in order to adopt another one, even the Catholic religion. It is certainly a horrible example of iniquity when the same praise, and the same attributes of just and right are applied to truth and error, virtue and vice, honesty and turpitude. And this is the lethal system of religious indifferentism, which is repudiated by the light of natural reason itself. In this light we are warned that, among many religions which disagree with one another, when one is true, another must necessarily be false, and we are further admonished that there can be no association of light with darkness. Against these repeaters of ancient errors, the people must be assured, Venerable Brethren, that the profession of the Catholic faith is alone the true one, since the Apostle tells us that there is one Lord and one baptism. As Jerome says, the man who eats the lamb outside of this house is profane, and the man who is not in the ark of Noe is going to perish in the deluge. Neither is there any other name apart from the name of Jesus given to men by which we must be saved. He who believes will be saved, and he who shall not have believed will be condemned.[16]

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[15] St. Augustine, *De haeresibus,* lxxii.

[16] *Bullarii Romani Continuatio,* ed. Andrea Barbièri, XVIII (Rome, 1856), 18.

In the *Mirari vos arbitramur*, Pope Gregory XVI had condemned three doctrines which were characteristic of, and even central to, liberal Catholicism in its earliest period, the time when De Lamennais was the guiding spirit of the movement. In condemning indifferentism, the fundamental principles presupposed in all the other characteristic tenets of the school, Pope Gregory XVI had only followed the example left him by his two predecessors in the See of Peter, Popes Leo XII and Pius VIII. The strictures of these Popes against indifferentism have been enlarged and repeated frequently by their successors in the Roman episcopate.

Popes subsequent to Gregory XVI were also to repeat and to emphasize his condemnation of the other two most prominent principles of the liberal Catholics. These two principles of "freedom," or, more properly, of denial of God's rights in human affairs, were the one by which men were represented as being morally free to select whatever religion they wished to choose, or, for that matter, no religion at all, and that which insists that, objectively, even in Catholic countries, the state should treat the Church only as it treats other religious organizations. These two doctrines were condemned frequently and forcefully by subsequent Popes, particularly by Popes Pius IX and Leo XIII.

Religious indifferentism, false concepts of human freedom, and advocacy of a separation of Church and state were the first components of liberal Catholicism. But, after these teachings had been so forcefully repudiated by Pope Gregory XVI and his successors, a new set of factors entered into the composition of this system. Most prominent among these newer components of liberal Catholicism were minimism, subjectivism, and a belief in at least some transformation of the Church's dogmatic message over the course of the centuries. These last three components, certainly not directly intended or foreseen by De Lamennais at the outset of the liberal Catholic movement, entered into that movement as aids required by the successors of De Lamennais in their task of continuing to teach the original principles of liberal Catholicism within the Church after these principles had been rejected by the Sovereign Pontiffs.

Liberal Catholicism shares with Jansenism and with Modernism (and this last was pre-eminently an expression of the liberal Catholic teaching itself), the unhappy distinction of being a movement whose leaders fought to keep active within the Church after its principles had been directly condemned by competent ecclesiastical authority. After the appearance of the *Mirari vos arbitramur,* Felicité de Lamennais soon left the Church, and, of course, made no further efforts to advance his teachings as a part of, or even as compatible with, the body of Catholic doctrine. Unfortunately, however, his friend and associate the Count de Montalembert devoted the rest of his life to this specific task. Men like Bishop Dupanloup generally sided with him. Döllinger and his associates in Germany were working in the same direction. Döllinger's disciple, Acton, along with Newman, Williams, and the rest of the *Rambler* group in England labored along the same general line.

Under the circumstances, this group was practically driven to the adoption of minimism and to the claim that the Catholic Church's dogmatic teachings changed over the course of the years and acquired new meanings quite different from the interpretations which the teaching Church had originally given. If this group wished to present, as teachings acceptable to loyal Catholics, some tenets which had obviously, forcefully, and frequently been repudiated by the Popes, they were bound to try to convince their dupes that, within this area at least, people could reject or ignore these papal rejections of liberal Catholicism while still remaining loyal Catholics. There were only two plausible explanations that could be offered. Either, for some reason or other, the papal pronouncements against liberal Catholicism were such that they did not require assent from loyal Catholics, or the meaning which the Church attached to these statements had changed with the passing of the years. Minimism was the first alternative: the false theory of the transformistic development of dogma, the second.

Ultimately theological minimism was a device, employed by liberal Catholics, to make the rejection of authoritative papal teaching on any point appear to be good Catholic practice. Sometimes it took the crass form of a claim that Catholics are obligated to accept and to hold only those things which had been defined by the explicit decrees of the Oecumenical Councils or of the Holy See. This attitude, unfortunately manifest in a congress of theologians in which Döllinger was the leading spirit, was condemned by Pope Pius IX in his letter *Tuas libenter.*[17] Another crass form of minimism was the opposition to the Vatican Council's definition of papal infallibility. The men who expressed that opposition sometimes claimed to hold the doctrine of papal infallibility as a theological opinion, but they showed a furious hostility to the definition which proposed that doctrine as a dogma of divine and Catholic faith.

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[17] Cf. *Denz.,* 1683 f.

A more subtle form of minimism was that set forth by Newman in his *Letter to the Duke of Norfolk.* According to Newman:

> In these cases which in a true sense may be called the Pope's ***negative*** enunciations, the opportunity of a legitimate minimizing lies in the intensely concrete character of the matters condemned; in his affirmative enunciations a like opportunity is afforded by their being more or less abstract. Indeed, excepting such as relate to persons, that is, to the Trinity in Unity, the Blessed Virgin, the Saints, and the like, all the dogmas of Pope or of Council are but general, and so far, in consequence, admit of exceptions in their actual application,—these exceptions being determined either by other authoritative utterances, or by the scrutinizing vigilance, acuteness, and subtlety of the *Schola Theologorum.*[18]

With the unerring instinct of the minimizer, Newman advanced at once to show how his theory worked out in the case of the dogmatic truths of the necessity of the faith and the necessity of the Church for the attainment of eternal salvation. He speaks of "a dogma, which no Catholic can ever think of disputing, viz., that 'Out of the Church, and out of the faith, is no salvation.' "[19] He thus concludes his treatment of this dogma.

> Who would at first sight gather from the wording of so forcible a universal, that an exception to its operation, such as this, so distinct, and, for what we know, so very wide, was consistent with holding it?[20]

Newman was writing about a dogma of the Church, expressed forcefully in a universal negative proposition. He imagined that he had found reasons justifying the admissions of exceptions to this universal negative proposition by a loyal Catholic. In other words, he fancied that one could hold at the same time a universal negative proposition and a particular affirmative proposition which, essentially, constitutes a direct contradiction to the universal negative. His minimism, as it appears in this section of his *Letter to the Duke of Norfolk,* only succeeded in making the acceptance of the dogma of the necessity of the Church for salvation into a purely nominal affair. It would surely be idle to hold, as a Catholic dogma, that no one is saved outside the Church, and, at the same time, to hold as certain that some people are saved outside of it.

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[18] Newman, *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, Green, and Co., 1896), II, 334.

[19] *Ibid.*

[20] *Ibid.,* 336.

Subjectivism, the second of the components of liberal Catholicism which entered this movement when it began to be urged within the Church after its initial condemnation by Pope Gregory XVI, consisted in an attempt to locate the subject of indifferentism on the subjective, rather than on the objective, plane. It was noted and reproved by Pope Pius IX in the allocution *Singulari quadam.*[21]

The teaching that dogmas of the Church, after the passage of years, are to be understood in a way somewhat different from the way in which the Church meant them when the dogmatic formulae were first enunciated is the basic Modernistic tenet repudiated in the *Oath against the Errors of Modernism.*[22] This poison entered the blood stream of Catholicism as part of the efforts made by liberal Catholics to explain away the teaching of *Mirari vos.*

Fortunately, by no means all of the writers listed by Dr. Cross as belonging to the liberal Catholic camp actually belong there. And it is important for every priest to realize that liberal Catholicism in the United States was not and is not a movement fostered by far-seeing churchmen who are working most effectively towards the triumph of the Church in this country. It is rather a movement which is based on a fundamental misunderstanding of the nature of the Church and its dogma, a movement which attempts to transform the dogmatic teaching of the Church in line with and in terms of this basic misunderstanding.

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[21] Cf. *Denz.,* 1647.
[22] Cf. *Denz.,* 2145 f.

Answers to Questions

KISSING THE BISHOP'S RING AND GENUFLECTING

Question: What is the etiquette to be observed in greeting a member of the hierarchy?

Answer: The etiquette to be observed in greeting a member of the hierarchy involves chiefly two points: the kissing of the ring and a genuflection. The ring is always to be kissed. At times, however, it may be evident that the prelate, for some reason or other, would prefer to have this mark of respect omitted. There is an indulgence attached to kissing the episcopal ring, and some will struggle to gain the indulgence. The person kissing the ring should not grasp the prelate's hand in a tight clasp. Such a hand clasp can be a form of torture.

As for the genuflection, the following norms obtain: for cardinals, the genuflection is to be made always and anywhere; for a papal nuncio or apostolic delegate, only within the confines of his jurisdiction; for an archbishop, within his province; for one's own Ordinary, always and anywhere; for other Ordinaries, within their own jurisdiction; for auxiliaries and other titular bishops, there is no genuflection but a low bow as the ring is kissed.

ALBS FOR ALTAR BOYS?

Question: On several occasions I have seen altar boys vested in amices, albs, and cinctures. I am fully aware that the ceremonial specifically requires a cassock and surplice in the sanctuary. Is the usage I have seen a violation of the rubrics? Or is it a question of local custom? I would like to know if it would be permissible to allow our altar boys to wear the alb and, if it is permissible, could you furnish me with any text which would prove the use of the alb as licit?

Answer: Although I can find no legislation, prohibitive or otherwise, in the *Decreta Authentica S.R.C.* bearing on your question, books on ceremonies, as you admit, take it for granted that the minor officers wear cassock and surplice. "Altar boys and choirboys should use a linen surplice in assisting at sacred functions" (McCloud, *Clerical Dress and Insignia,* p. 89).

It is true that the surplice, historically, developed from the alb but it seems to me that we must accept the fact that today they are two distinct forms of clerical vesture which are linked by custom to certain ranks of the clergy and to certain ceremonies. In view of the universal custom I believe it would be imprudent to dress altar boys in amices and albs, vestments which are officially bestowed in the ordination to subdiaconate. Even the wearing of cassock and surplice by altar boys is a special privilege, since these articles of dress are officially those of clerics. By reason of their assistance in the sanctuary the altar boys are temporarily assimilated to the clerics.

SOME OBSERVATIONS ON THE NEW HOLY WEEK ORDO

There are a couple of small changes in the *Novus Ordo* which might escape the attention of the busy parish priest but which are worthy of note as indicating what might be expected in a future revision of the missal. For example, we find a change in the rubric prescribing the tone in which the words "*Orate, fratres*" are to be said. Many priests have wondered why this invitation to prayer, which would seem to be extended to all the brethren present, should be frustrated by the tone called for by the rubric "*voce paululum elevata*" (in the *Ordo Missae*) and the rubric "*aliquantulum elata*" (in the *Ritus servandus in celebratione Missae*). The diminutives in these phrases have prompted most rubricians to consider the tone is the middle one, the *vox submissa,* loud enough to be heard by the bystanders but not by the congregation at large (practically all rubricists, seeing the rubrics of the *Ritus* and the *Ordo Missae* as a clarification of the two-voice prescription in the *Rubricae Generales XVI,* recognize the use of three voices at Mass). The rubric in the *Novus Ordo* now directs that the words "*Orate, fratres*" be said "*clara et elevata voce,*" which would definitely make them heard by all. In any revision we shall probably see this new rubric carried over.

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In the Preface of the Cross, as it appears in the *Novus Ordo,* there is a return to the very early punctuation in "*Domine, sancte*

Pater, omnipotens aeterne Deus." The punctuation which has been used for ages is *"Domine sancte, Pater omnipotens, aeterne Deus."* The scholarly examination of old texts has convinced liturgical historians that the words *"sancte Pater"* belong together, as we find them in the offertory prayer and in a number of other liturgical texts. The oldest punctuation, it seems, is to become the newest punctuation.

John P. McCormick, S.S.

MEAT ON FRIDAY

Question: If a Catholic inadvertently orders meat on Friday in a restaurant and only after the dish has been served realizes that it is forbidden fare, may he nevertheless eat the meat on the ground that it is a grave inconvenience for him to lose the money he has spent, and also because the meat is likely to be thrown away?

Answer: A categorical answer is impossible, because the circumstances of the case may vary considerably. Certainly, if the mistake is discovered before the patron begins to eat the meat, and the proprietor will exchange it for some abstinence fare, it would be wrong to partake of it. If this is not possible, the question would arise whether or not the patron would be gravely inconvenienced by the amount of money he would thereby lose. If the loss amounted to three or four dollars for a person of moderate means, I would think that he would be allowed to eat the meat, but not if the meal consisted only of a sandwich or a "hot dog." Hwever, the very important element of scandal must be considered. One who is known to be a Catholic can very easily give scandal by eating meat on Friday without any explanation, and if there is grave danger of this result, one would have to abstain from the meat even though the financial loss were considerable. I believe that a priest, at least, would be obliged to pass up the meat, in the case described, even though it would entail the loss of several dollars, because a priest can hardly eat meat publicly on a Friday without giving scandal.

THE WAY OF THE CROSS

Question: In order to gain the rich indulgences attached to the Way of the Cross, is it necessary to add a *Pater, Ave,* and *Gloria* for the intention of the Holy Father?

Answer: No. All that is required for making the Way of the Cross and gaining the indulgences attached to this devotion is that one pass from station to station, meditate on the Passion of Our Lord, and perform this devotion without too great interruption between the different stations. When a considerable number of persons are making the Way of the Cross together, it suffices that a priest go from station to station and say some prayers, while the others join with him from their places. It is even permitted to have the prayers said from the pulpit by another priest, if the one performing the devotion could not be heard. A similar "group method" of making the Way of the Cross is permissible in religious communities with one of the members (not necessarily a priest) going from station to station. But it would seem that the indulgences would not be gained if this method were followed by a group of lay persons. In any event, prayers for the Pope are not a necessary condition for the gaining of the indulgences of the Way of the Cross (Cf. Damen, *Theologia moralis,* II, n. 1142).

HOW SOON IS *QUAMPRIMUM?*

Question: According to Canon 770, infants of Catholics should be baptized as soon as possible. How is this phrase *as soon as possible* (*quamprimum*) to be interpreted in definite terms of time?

Answer: Theologians differ widely in their attempt to state in definite terms of time just how soon after birth the child of Catholic parents must be baptized in order to fulfil the prescription of Canon 770, which commands that the sacrament be conferred *quamprimum.* Some have believed that a delay of more than three days would be a transgression of this law; others have favored the opinion that no matter how great the delay the parents are not guilty of grave sin unless the child is in danger of death or there is a particular diocesan ruling on the period of time within which the sacrament must be conferred (Cf. Genicot-Salsmans, *Institutiones theologiae moralis,* II, n. 146). I believe that most theologians nowadays would regard the former view too strict and the latter too lenient. Since the Code requires pastors and preachers to admonish the faithful frequently of their grave obligation to have their children baptized as soon as possible, and a definite statement is surely desirable, I believe that a priest can reasonably state that one month is the longest period to which the baptism can be deferred without some (at least venial) sin, and that a delay of an additional two weeks (apart from some very good reason) would render the parents guilty of grave sin. Of course, if the child is in danger of death, the sacrament must be conferred at once, and if the local Ordinary has made a ruling on the matter it must be obeyed. It should be noted that in a recent decision the Holy Office emphasized the prescription of the Code pertinent to this point, and complained that many Catholics are unnecessarily deferring the baptism of their children beyond a reasonable time.

THE EXTRAORDINARY CONFESSOR AS SUBSTITUTE FOR THE ORDINARY CONFESSOR

Question: May a priest who is delegated to be the extraordinary confessor of a community of nuns take the place of the ordinary confessor on occasions beyond his regular (four times a year) visits to the convent, without seeking special faculties from the chancery?

Answer: The extraordinary confessor, like the ordinary confessor, has faculties habitually to hear the confessions of the nuns of the convent to which he is deputed. Hence, in addition to the "four times a year" visits which he is obliged to make, he can hear their confessions on other occasions without seeking any special faculties from the chancery. The Code clearly indicates this when it says that the extraordinary confessor must come to the convent for the sisters' confessions *at least* four times a year (Can. 521, §1). This ruling can be applied in a very practical way for the benefit of the ordinary confessor. If it happens that occasionally he cannot make his regular weekly visit to the convent—for example, when he is taking his vacation—he can ask the extraordinary confessor to substitute for him. As is evident, such occasions should not be so frequent that the extraordinary confessor become practically an ordinary confessor; nevertheless, I do not believe that it would be contrary to the mind of the Church if the extraordinary confessor acted as substitute for the ordinary confessor eight or ten times a year.

FRANCIS J. CONNELL, C.SS.R.

SOLICITATION OF VOTES

Question: Is it forbidden to discuss the qualifications of candidates before the elections in chapters of religious communities?

Answer: Canon 507, §2, contains an absolute prohibition against the direct or indirect solicitation of votes for oneself or for another. Unfortunately, however, the precise notion of what is forbidden by this canon is sometimes misunderstood with consequent disturbance of mind and hampered freedom of action for some of those who participate in these elections. The prohibition is practically a verbatim statement of pre-Code law and consequently the opinions of authors before the Code are to be considered for a proper understanding of the present law.

The prohibition against solicitation of votes for oneself or for others is directed against the vice of ambition in religious life. Since chapters for elections of religious superiors may profoundly affect the general good of a religious institute as well as the spiritual lives of its members, one must conclude that the evil towards which this law is directed is a matter of serious moment. Such a conclusion is corroborated by the fact that the ritual governing chapters for elections of superiors usually calls for an opening of the chapter with an invocation to the Holy Spirit for guidance of the voters. Moreover, particular law is generally severe in the penalties it imposes for infractions of this canon. In a matter so serious, therefore, it behooves the interested parties to understand the law properly so that they may know to what extent a pre-election discussion of candidates may be permitted.

Direct solicitation of votes means a clear, open effort to win votes beforehand or during the chapter for oneself or for others. Ordinarily it is considered ambitious and even criminal to be guilty of seeking votes for oneself. Likewise, it is morally wrong to seek votes for another because of a request from this individual or because of a simoniacal agreement with him.

Indirect solicitation, though more easily present, is detected with greater difficulty. It consists in favors, gestures, or words directed towards members of the chapter with the intention of disposing the voters in favor of one candidate in preference to another although there is no apparent connection between these actions and the election.

There were canonists before the Code who condemned any solicitation of votes before an election, whether this solicitation was inspired by good or bad motives. More commonly, however, others drew a distinction between good and bad solicitation of votes, depending upon the intention of the agent, the means employed by the agent, and finally the person for whom the action was posited. The opinion of this latter group is the more correct one. The natural law itself may dictate that some form of discussion be held to enable a person to make a reasonable choice. The participants in an ecclesiastical election have an obligation to inform themselves regarding the character and qualifications of a candidate for office if they are to fulfill their role properly. Preliminary discussions will, therefore, be a normal means to achieve this end. Such discussions may be either public or private. If the motive of the individual is pure, offense against this canon is unlikely. In fact, a member of the chapter may even endeavor to win votes for one candidate in preference to a less worthy one. In such a case, however, it is all important for the individual to intend to benefit the Church without any personal ambition as a motive. Moreover, he must honestly feel that the person in whose behalf he speaks is the best qualified candidate in the circumstances at hand, and finally, no illicit means, e.g., agreement to strive for votes in view of some reward, are to be employed.

Frequently a misunderstanding of canon 507, §2, leads voters blindly into an election since they have no adequate idea of the qualifications of individual candidates, and even, at times, no knowledge of who the probable candidates are. Except for the invocation to the Holy Spirit at the opening session, these electors approach the actual election ill-equipped for their important task. For this reason, therefore, one Ordinary whose counsel was sought before an election saw fit to instruct his subjects in the following manner:

> The Code of Canon Law (Can. 507, § 2) forbids the direct or indirect procuring of votes by religious in connection with an election, whether the votes are sought for oneself or for someone else. This canon contains an absolute prohibition.
>
> This law is directed primarily against the vice of ambition. It forbids the procuring of votes for oneself. It also forbids the procuring of votes for someone else at the request of this person or as a result of an agreement with this person or with the hope of personal advancement or gain as a result of the election of this person.

(1) It is always forbidden to try directly or indirectly to influence others to vote for oneself.

(2) It is forbidden to try directly or indirectly to influence voters to vote for one person in preference to others when this is done:

- (a) at the request of the one to be voted for,
- (b) as a result of an agreement with the one to be voted for,
- (c) with the hope of personal advancement or gain.

(3) Direct procuring of votes means trying to influence others to vote for one person in preference to others.

(4) Indirect procuring of votes is the attempt indirectly to influence votes in favor of a person by praising the person favored, for example, or by insinuation.

(5) It is not forbidden to seek or to give information about various persons who may be under consideration. On the contrary, the electors ought to have adequate information about the qualifications of the person for whom they may decide to cast the vote.

However, the information sought and given should be restricted to the qualification for the office in question. Personal failings and past faults must not be discussed unless they indicate that the person is now incapable of fulfilling the office in question.

(6) The mere expression of an opinion, done in honesty and charity, about the qualifications of a given person is not forbidden.

(7) Even discussions concerning various persons would not be wrong, if the purpose is to obtain information about the qualifications of such persons who are or may be considered for office.

(8) General discussions of the merits of particular religious are not in themselves wrong and hence are not forbidden. In such discussions, however, there is danger

- (a) of offending against charity, and
- (b) of some trying to influence others in favor of a particular person. What is said above (N. 5) should be observed here also.

(9) It is lawful even to endeavor, by prudent use of good reasons and honest motives, to induce others not to elect a manifestly unworthy person.

(10) It is the motive which makes the difference. When the person who seeks the votes is motivated by ambition or selfish motives, that person is doing wrong.

The present writer is in complete agreement with the above directions and feels that they will enable electors to assist in a more intelligent fashion at elections. Not every commentator since the Code, however, goes so far in discussing canon 507, § 2. Schäfer, for instance, does not permit any attempts at procuring votes for others, regardless of the motive of the agent. Coronata permits simple inquiries about candidates to be made provided there be no attempts at persuasion. Maroto not only permits discussion about the qualifications of candidates but even allows solicitation of votes in behalf of a more worthy candidate provided the end, means, and circumstances of this action are good. Parsons, who has written on this subject (cf. *Canonical Elections,* The Catholic University of America Canon Law Studies, n. 118, Washington, D. C.: The Catholic University of America Press, 1939) also permits and defends an honest, upright discussion of qualifications of candidates before an election, and even allows persuasion in behalf of a more worthy candidate under the same conditions mentioned by Maroto.

THE BROWN SCAPULAR

Question: In view of the coming feast of Our Lady of Mount Carmel, will you kindly answer the following questions regarding the Scapular of Our Lady of Mount Carmel:

(1) Must the prayer "Accipe . . ." be repeated for each person when several are being invested in the Brown Scapular?

(2) What is a suitable commutation for the conditions of the Sabbatine Privilege?

(3) Should priests who have faculties to enroll people in the Brown Scapular send the names of people invested to a Carmelite house?

(4) May a priest enroll himself in the Brown Scapular?

Answer: (1) Repetition of the formula of enrollment is not necessary. Two different procedures may be substituted for the individual investiture of people. The priest may take a Scapular and impose it on each individual. After he has imposed it on each person to be invested, he then recites the *"Accipe"* prayer, changing the appropriate words into the plural form. This method of investiture is particularly useful when several are to be invested and all do not have Scapulars. Another procedure may be employed when several are to be invested and all have Scapulars. The people themselves may put on the Scapular while the priest recites the prayer in the plural form.

(2) A recommended commutation is the daily recitation of seven *Paters, Aves,* and *Glorias.* Some urge the recitation of the daily Rosary if this is conveniently possible. While either of these commutations may seem burdensome to some, it seems wiser to suggest a practice which will serve to foster appreciation for the Sabbatine Privilege. Of course, it is left to the judgment of the priest to give lighter commutations when circumstances suggest, as for example, in cases involving the sick, aged, or young children.

(3) With the exception of occasions where there is notable inconvenience due to the number of those enrolled, priests should forward the names of those invested to a Carmelite house. This need not be done immediately but can be done once a year or periodically. When fifteen or more people are invested on one occasion, however, the priest is excused from this obligation because of the number invested and the inconvenience that would be involved.

(4) If a priest has the faculty to invest others in the Brown Scapular, he may bless a scapular and invest himself, changing the necessary words in the prayers. For example, he should say: *"Ego ex facultate mihi concessa recipio me . . ."* If he invests others along with himself, he should change the words into the plural form of the first person. Thus, for example, he should say: "*. . . recipio nos.*"

ROMAEUS W. O'BRIEN, O.CARM.

Book Reviews

GIVE ME SOULS: A LIFE OF RAPHAEL CARDINAL MERRY DEL VAL. By Sister M. Bernetta Quinn, O.S.F., Westminster, Maryland: The Newman Press, 1958. Pp. xi + 277. $3.75.

This is definitely a first rate book, about one of the most important figures in the recent history of the Catholic Church. Much has been written about Cardinal Merry del Val within the past few years, but Sister Mary Bernetta's book contains more information about him and about his works than any other single item in the Merry del Val bibliography. The book should be required reading for seminarians and for young priests.

It must be remembered, however, that there are still broad and highly important areas in the life of Cardinal Merry del Val which are not touched upon at all adequately in *Give Me Souls*. The book would have been much better if there had been more attention paid to the Cardinal's relations with American prelates, and especially to his part in the warfare waged by St. Pius X against the heresy of Modernism. There is enough in the book, however, to show how bitterly Merry del Val was attacked and calumniated for his loyal and vigorous attachment to St. Pius X.

A standard sized and relatively adequate biography of Cardinal Merry del Val has not yet been written. When such a book appears it will be invaluable to the student of contemporary ecclesiastical history. In the meantime, *Give Me Souls,* with its sketchy but basically correct outline of the principal events in the Cardinal's life, and with its clear manifestation of the man's complete priestliness, will be of inestimable service.

JOSEPH CLIFFORD FENTON

PSYCHIATRY AND CATHOLICISM. By James H. VanderVeldt, O.F.M., Ph.D., and Robert P. Odenwald, M.D., F.A.P.A. Second Edition. New York: The Blakiston Division, McGraw-Hill Book Company, 1957. Pp. vii + 474. $8.00.

The first publication of this work in 1952 fulfilled a need strongly felt by those interested in the Catholic position with regard to psychiatry. Since that time psychiatry has taken great steps forward, and it has moreover become the concern of a wider public. A second edition of this book is no less timely than the first, and it will undoubtedly have great significance for the demands of the day.

At this late date and in spite of the fact that many devout Catholics are competent psychiatrists, the question is frequently asked, even by Catholics: How does the Church feel about psychiatry? Evidently, therefore, a second edition of this excellent book was needed, not only to answer the old questions, but also to restate the timeless principles of Catholicism in the light of latest developments in the field of psychiatry. The book looks both backwards and forwards, in that it shows reverence for the faith and wisdom of Catholic tradition, while at the same time eagerly embracing the new facets of truth uncovered by modern science.

The Church has always been the benevolent sponsor of the arts and sciences, and Our Holy Father specifically encourages the acceptance of the truths of modern science, particularly by those who work in the area of human suffering. In his address to the Fifth International Congress on Psychotherapy and Clinical Psychology (April 13, 1953), His Holiness Pope Pius XII said: "Be assured that the Church follows your research and your medical practice with Her warm interest and Her best wishes. . . . May Providence and divine grace enlighten your path!" *Psychiatry and Catholicism* is a book written in the spirit of the Holy Father and will stand as a positive contribution to Catholic thinking in this age of psychiatry.

The book is a reliable document, for it remains close to basic principles that are eternally true, even in the face of latest discoveries. Indeed, the new findings turn out to be additional evidence for the validity of old truths. Psychosomatic medicine, for example, supports the familiar hylomorphic theory of man; as do the physiochemical methods of therapy. The traditional notions of human person, moral law, spiritual values, conscience, and responsibility take on new stature in the light of personalistic and existential theories of therapy, and the effect is a gratifying renewal of belief in the dignity of man, his unity and his totality, and his transcendent relationship to God. And what is most refreshing, the authors are unafraid, even in a scientific work of this kind, to speak of the "dynamics of grace" as a significant factor in personality development.

The myopic methods of positivistic science with their over-emphasis on statistical averages, of what is merely measurable or quantifiable, work a deception on human intelligence; yet one can find encouragement in recent trends toward a more comprehensive point of view. This book is representative of the "comprehensive," the "universalist," the "catholic" outlook in that it utilizes the contributions of all sciences and relies on the testimony of faith and reason as well as of sense knowledge. Theology, philosophy, the social sciences, and clinical experiences are called upon to make their appropriate contribution to the problems of man, his behavior, and the development of his total personality. History also makes its contribution, and the reader is given the opportunity to study the historical development of concepts and to see the direction of new trends. The vision widens further as the reader encounters "new schools" in the European area that have an approach quite different from the overly clinical, atomistic, and reductionistic schools so familiar to us. In this connection, one finds refreshment in his new acquaintance with Caruso, Daim, Frankl, López Ibor, Marcel, Niedermeyer, etc. The impact of these men is still too little felt in this country, and the reader will appreciate what the authors have to offer. More needs to be said of the work of this group, and unfortunately nothing is said of Henri Baruk, whose significance in this movement has been increasing with great promise. But perhaps this is looking in the direction of a third edition, and this also will be welcome.

A book of such comprehensiveness as this one will interest many people: Psychiatrist, whether Catholic or not, priest, psychologist, social worker, educator, and counselor—in short, anyone concerned with the problems of human behavior. The various types of therapy are given full and up-to-date presentation, and there are careful descriptions of mental illnesses drawn from clinical experience. Particular aspects of related problems are also treated, and one finds prudent chapters on sex education and marriage.

Anyone fortunate enough to possess the first edition of *Psychiatry and Catholicism* will want this new edition also, for there are many significant changes and additions. The entire book has been completely and carefully gone over, so that throughout the book there are changes great and small. Paragraphs and chapters have been rearranged in a way that makes for better sequence; large sections have been inserted into the chapters, and some chapters are entirely new. The new chapters on the "Development of Depth Psychology," "New Trends in Psychotherapy," and "Psychodynamics" are particularly valuable; and the chapter on "Therapeutic Methods of Psychiatry" is expanded into two chapters, one on the "Physiochemical Methods of Therapy" and the other on "Psychotherapy." Thus the book is brought up to date with regard to the impact of the tranquilizing drugs. Of particular interest to the Catholic reader will be the statements of Pope Pius XII on psychiatry. The 1952 edition did not have the benefit of these observations.

This book, then, is a reliable index of the Catholic position with regard to psychiatry. It is the answer to the question one frequently hears; Is there any one, basic book that deals with psychiatric theories and problems in a clear and understandable way from the Catholic point of view? The authors definitely represent this point of view, and they reflect a well-defined philosophy of man that has the added advantage of sacred tradition, so that their book is not only a presentation but a prudent evaluation as well.

RAMON A. DI NARDO

PRAYER IN PRACTICE. By Romano Guardini. Translated by Prince Leopold of Loewenstein-Wertheim. New York: Pantheon Books, 1957. Pp. 228. $3.50.

A problem which every priest and religious must face annually is that of finding good retreat reading, something which helps us to look analytically at the past and constructively at the future. Make a note now: *Prayer in Practice* by Monsignor Guardini can solve the problem for your next retreat. As the author states, "This book deals with practical things." Beginning with a review of the preparation for prayer and the basic acts of prayer, the author leads us through all the grades of prayer up to and including the mystical. His analysis is clear and penetrating, and quickly, to our embarrassment, shows us exactly where our prayer-life stands. However, his realistic acknowledgment that, "man, on the whole, does not enjoy prayer . . ." and that the difficulties are "inevitable" takes some of the sting out of the self-evaluation.

Constructively, Monsignor Guardini shows us what we must do if we are to advance in prayer. He does not advocate a particular method of meditation. Realistically he admits that prayer "must take different forms with different people." He strikes a medium between the major methods of meditation by emphasizing both the role of the whole person and the preeminent place which must be given to Christ. And although he does not disregard the importance of self-examination and resolutions to a meditation, he insists that, "To dwell for a while in the presence of Christ in contemplation (he means meditation) is in itself a holy and salutary event. . . ."

It might be well for some if they read chapter eight first. This chapter is concerned with "Prayer in Times of Incapacity" and could be used as a preface to the whole volume. If the chapter is particularly applicable to the reader, he will get more out of the rest of the book by reading it first.

Something should be said of the author's terminology. When he speaks of contemplation, he includes both meditation and active contemplation. Infused contemplation he calls mystical prayer. He admits that the term "contemplation" as he uses it is "rather too wide," but one suspects that he settled on this more inclusive word to express the continuity of development in the life of prayer.

In *Prayer in Practice* Monsignor Guardini not only describes the way of prayer, but he does this in the prayerful manner of writing which has characterized all his books. When one finishes reading it he feels not only that he has learned something about prayer, he feels that he has prayed.

EDWARD R. DONOVAN, C.S.P.

FORWARD THE LAYMAN. By J. M. Perrin, O.P. Translated by Katherine Gordon. Westminster, Md.: Newman Press, 1956. Pp. xv + 176. $3.25.

Despite its banners-flying, foot-stomping title, *Forward the Layman* is not just another plea for the realization of a new era in the Church. Father Perrin presents a solid theological discussion of the place of the layman in the Church, the spirituality of the layman's apostolate, and practical directives on realizing that apostolate in the modern world. In doing so he makes a real contribution to the growing literature of this phase of the life of the Church.

Central in Perrin's presentation is his understanding of the Christian apostolate as the impartation, first by Christ and then by His human successors, of the divine life to men. Into this scheme the apostolate of the laity fits in a two-fold way. There is first the collaboration of the laity in the work of the hierarchy and their priests. This is essential work, performed "in the very heart of the Christian community." It includes "spreading God's Word in Catholic Action," teaching catechism, visiting the sick and the unchurched, helping priests in administering to the poor and to "those outside the fold."

More peculiarly "lay," however, is work in the temporal world, "which is the sphere proper to the laity." The temporal sphere is vast and Father Perrin rightly includes it all: the press, the cinema, industry, business, education, trade unions, the fields of health and hygiene, etc.—in all these the layman has his part. The layman's work necessarily includes evangelization or missionary activity, the winning of his fellow-man to the Church. But his apostolate in the temporal order is broader. The missionary Church cannot be indifferent to the temporal, "for the reception most of mankind will give to the Gospel depends on the conditions of life, on justice and brotherhood, on the ideas circulated." Though we must not identify social progress with the Gospel, the Church nevertheless "demands ceaselessly living conditions in which man can live fully his supernatural vocation." To bring about a truly sound social order is the work peculiar to the layman. He does it by fulfilling his job, profession or skill to the best of his ability, by leading a deep interior life and by being attentive to the instruction and inspirations of the Church concerning the social order. This is the lay apostolate in its full and complete scope.

In addition to this lucid analysis of the nature of the lay apostolate, Perrin contributes two illuminating chapters on the spirituality peculiar to the layman. The layman's spirituality is rooted not in special religious practices and exercises, but in the work of love done for neighbor on account of the love of God. While the layman too must beware of the heresy of work, at the same time no rigid schedule of exercises or devotions must rule his life—openness to the call of Christ must be the cardinal rule for the lay apostle. We might wish that Perrin had been more detailed here since the question of performing a minimum of spiritual exercises seems to be an acute problem for many lay people today (see Donald Thorman, "Lay Life with God," *America,* January 26, 1957, p. 480). The author does offer some helpful suggestions, however, on the use of day-to-day, hour-to-hour events as means or occasions of communing with God. But here, as throughout the book, careful reading is required, for the author's intense and almost perfervid style tends to obscure the point he is making.

The second half of the book contains nine short chapters on practical applications of the above-discussed material. The quality here is uneven, however, and would have to be more detailed to be of practical value in the lay apostolate, at least in this country. The result is that the value of *Forward the Layman* clearly lies in its first hundred pages, but this is sufficient to warrant attention from anyone interested in the speculative questions of the nature of the lay apostolate as well as the eminently practical questions of what the layman can do and how he can sanctify himself in his apostolic work.

Katherine Gordon's translation renders Father Perrin's rather difficult style into adequate and intelligible English.

JOSEPH L. WALSH, C.S.P.

Ask and Learn. By Robert E. Kekeisen. Westminster, Md.: The Newman Press, 1957. Pp. viii + 286. $3.50.

Father Kekeisen has had a question and answer column called "Ask and Learn" in the *Denver Register* for many years. Now he has collected, not the common questions sent to such columns, but the unusual ones. If you know why the Subdeacon at High Mass stands at the foot of the altar holding the paten under a veil, then this book may be of little value to you. However, if you have ever been stumped by this or similar questions about the "little things" not covered in the standard texts, then you will find this book helpful.

The book is divided into seven sections: moral questions, doctrinal, Scriptural, philosophical, liturgical, historical, and "matters of origin." This general division is a good idea, but the biggest drawback about the book is a lack of order. An inadequate index is an added burden, making it difficult to determine if or where a particular point is covered. Difficulties about medical procedures are scattered throughout the section on moral questions, but the general topic is not even listed in the index.

However, if they are willing to do a little searching, priests will find that Father Kekeisen provides thorough answers to the questions raised. In dealing with moral problems, he uses such authorities as Tanquerey, Noldin, Merkelbach, Davis, Connell, and McFadden. Herve and St. Thomas are the basis for many of the dogmatic questions, and Woywod is used for the canonical problems. Sometimes the answers are a bit "bookish" but the principles are clearly stated.

The best feature, however, is providing answers to "the things that are seldom asked and even less frequently answered in publications." The prophecies of Nostradamus, the founding of the Masons, whether Judas was ordained or not, the meaning of "Be angry and sin not," does God love the devil?—these are typical of the unexpected curve balls which every priest must often face. The final section entitled "On matters of origin" explains how and when many Catholic practices began, e.g. the Advent wreath, the Angelus bell, the ashes used on Ash Wednesday, the Asperges, even the biretta. Knowing where to find the answers to such tricky questions can be a blessing to any priest who has had the embarrassing experience of being stopped cold by a third grader during a Catechism Class.

Edward L. Bader, C.S.P.

My Sunday Reading. (A Popular Explanation and Application of the Sunday Epistles and Gospels.) By the Reverend Kevin O'Sullivan, O.F.M. Milwaukee: The Bruce Publishing Company, 1957. Pp. x + 345. $5.00.

The book at hand may well be described as a reviewer's delight. It is easy to read, easy to understand and replete with information. Ordinarily the reviewer has to make an important decision under trying conditions. The book may have some faults besides the features that would suggest wholehearted recommendation. This particular book however is so good that one can say without hesitation that it would be a worthy addition to any library.

Let the priest reader be warned against an error that he could easily make. Father O'Sullivan wrote this book for the Catholic layman, not for a student of Sacred Scripture, nor for preachers. Each chapter is dedicated to a Sunday of the year beginning, of course, with the First Sunday of Advent. The Epistle of the Sunday is quoted in full and immediately explained according to word, phrases, or ideas. This explanation is followed by an application of the Epistle message to the life of the reader. The Gospel is then treated in like manner.

The possible error referred to in the above paragraph is this. A priest who leafs through the pages of *My Sunday Reading* may be struck by the idea that the explanations are over-simplified, inadequate, or that perhaps there are better ones. The priest reader is unconsciously comparing this work against the scholarly commentaries and theological works that he has read or studied at one time or another. But this book was designed for the ordinary layman who has not had the benefit of theological studies.

Realizing this, the reviewer approached four men and four women of our parish who are of more than average intelligence, people who are fully acquainted with Catholic living. Each one had nothing but praise for the book. Each admitted that the explanations given were new for the most part and very informative. Three of the four women stated independently that the book would be a valuable reference source for those difficult questions that the older children ask.

When hearing the confessions of very good persons living exemplary Catholic lives who could obviously make strides in spiritual development, how many priests have asked themselves, "What can I recommend for his general improvement?" Heretofore, perhaps, the priest recommended the New Testament, the Lives of the Saints, the Imitation of Christ, special prayers, or merely groped for answers. This book supplies one ready answer to this self-imposed question. The average